1853.

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New York to Liverpool, in first cabin
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Wednesday, - - June 15.
Wednesday, - - June 30.
Wednesday, - - July 14.
Wednesday, - - July 28.
Wednesday, - - August 11.
Wednesday, - - August 25.
Wednesday, - - September 8.
Wednesday, - - September 22.
Wednesday, - - October 6.
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Wednesday, - - November 17.
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on hand, and Peals or Chimes of Bells
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Hangings complete (including Yoke,
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Castings of any size cast to order.
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in their accuracy and perfect adjustment
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a new and beautiful style of MANTELS,
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and extensive, and is adapted to all soc-
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PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME V. NEW YORK, THURSDAY, APRIL 7, 1853. NUMBER 227.

THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr., Rev. GEORGE B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (♁), and Mrs. HARRIET B. BEECHER STOWE (H. B. S.), are stated contributors.

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EDITORIAL CORRESPONDENCE.

FIRST IMPRESSIONS IN EGYPT.

JAN. 11, 1853.—This morning I saw the sun rise upon Egypt—the land of the Pharaohs and the Ptolemies, of Joseph and of Moses, of Apollos and of Athanasius,—the land more rich than any other in memorials of the past, and which has been old and decaying through all the growth and history of the present, living world. It was a glorious sun that rose over the ancient Pharos, and shone into the very eye of our steamer as she hovered about the harbor awaiting her pilot,—a sun that had already wakened Memnon to his daily music, and had kissed the pyramids upon its way to greet the bounding, laughing sea. The gates of the Orient opened wide before me upon hinges of gold and amber and rubies. Sea sickness and the discomforts of the voyage were in a moment forgotten, and I felt that I would again travel six thousand miles to stand where I then stood. And this was Egypt! That just expiring light marked the site of one of the seven wonders of the world—the first great light-house that illumined the Mediterranean when Greece and Rome began to share the commerce of the Orient; and within that rocky headland which guards so well the approach to the long, narrow, egg-shaped harbor all along that level shore, now studded with windmills above, and crowded with catacombs beneath, lies the city of Alexander the Great.

At this moment a small boat, propelled by eight or ten bare-legged rowers in smocks and turbans, comes alongside, and two pilots mount the gangway and take their station on the wheel-box. They are bare-legged like the rest, but they wear leathern sandals, and their turbans are of a better quality, and their smocks are girdled about the waist with a white cord; on the whole they make a very neat appearance. They seem deeply impressed with the magnitude of their office, and hold grave consultations together, the result of which is signified by sundry motions of the hand to the steersman, accompanied with a spasmodic guttural jargon—for the familiar "Port" and "Steady" are now uttered in Arabic to a French officer, and by him translated to the man at the wheel. Altogether it is quite a picturesque affair—these two Arabs with their unshorn beards, their heads wrapped about with huge white folds crowned with green and crimson, their bodies cased in a single loose frock descending to the knees, and their naked bronze calves terminating in light-colored sandals without string or buckle, standing in the eye of old Pharos, and guiding into the port of Alexander a steamer bearing his name, manned and freighted by the barbaric Gaul.

It would require two pilots, one would think, if not twenty, to steer a vessel through all the twists and turnings of this channel, where the waves are dashing over rocks at every twenty rods, and one can accord something to the self-complacent air with which our two turbaned worthies slowly descend to the deck after the signal to let go the anchors. For my part, I felt quite like making them a *salim* after their own dignified and courteous manner, first kissing the hand and then pressing it reverently to the forehead, at the same time inclining the body slightly forward.

We are now at anchor in the harbor, and what a din comes up on all sides from the small boats by which we must be conveyed ashore. At least twenty of these boats with their motley crews are crowding about the larboard side of the steamer, jostling each other and struggling for the nearest place. In some the crews are half naked; in others decently dressed, but everywhere the bare legs, the single smock, and in lieu of the turban the closefitting red knit cap, with a black tassel. Now and then a turbaned head, surmounting a white frock and a pair of loose full trowsers, of the same material, indicates some superiority in the wearer, who sits leisurely smoking his pipe in the midst of the confusion. Indeed it is one of the comicalities of the scene, that a fellow standing on the prow of his boat and gouging his neighbor into the water in order to make his own boat fast to the gangway, will stop in the very act to take a whiff of the tobacco which he is smoking through a curled paper. Nobody can come on board, nobody can go ashore till the health officer has gone through his formalities, nor till the mail has been dispatched in a ship's boat under the French flag. Just here, two brawny French sailors pitch headlong down the gangway a troop of Arab boatmen who were climbing up on deck, and the mate dashes over their heads a bucket of cold water.

Through the energy of our courier we are the first to put off from the ship, which is anchored about a third of a mile from the shore; for here, as at almost every port of the Mediterranean, the whole business of receiving and of landing passengers and freight is done by means of small boats. The harbor is filled with vessels of every European nation, but there is little or no direct commerce between this port and the United States. Some noble men-of-war, from 74 guns upward, and one or two war steamers, assert the dominion of the crescent over the kingdom of the Pharoahs. A few old dismantled hulks are lying in the great dookyard near the palace, and immense piles of timber are stored there for future use. Everything looks substantial and respectable; even our own steamer that just now tumbled about like a cockle-shell, has put on a calm and dignified air in harmony with the surrounding scene—I mean the scene in the harbor, for there is not much of calmness or dignity here at the quay where we have now arrived.

What a confusion of tongues! Arabic, French, Italian and broken English, all rush upon the ear at the same instant, while the language of signs expresses still more emphatically than words the one idea upon every tongue, "Good donkey, sir," "Want yer fine donkey," "Donkey for hotel, good, English ride my donkey, ver good." About fifty of these little creatures are huddled together, at the dook, unmoved by the clamor of their drivers or the punchings of their sticks, while all around lazy lumbering camels are sprawling in the mud, or reaching out their gaunt ungainly necks as they deliver their loads of hay or of water-skins. We happily avoid this turmoil by steering for the far side of a stone wall that divides the dock,—but from Scylla we escape into the jaws of Charybdis, for here the custom-house *caivasses* await us to see if gentlemen professedly bound for Upper Egypt on a traveling excursion are in reality smuggling contraband goods in their carpet-bags or portmanteaus;—into the *jaws*, of a truth, for nothing wags so briskly in Egypt, not even a donkey's tail, jerked every way by its driver, as does that member of an Arab's frame. However, as in Sardinia the franc, and in Tuscany and Rome the paul, and in Naples the carline, so here the piastre soon settled the question, and our baggage passed without even the exhibition of the keys. But this was not the end of it. The custom-house is just without the precincts of the city, and as we entered another official rushed out and seized the horses by the head and insisted upon inspecting the baskets, bundles, carpet-bags, &c., that by permission of the first set of officials and in consideration of one dollar, we had taken with us. After a long altercation in Arabic between the officers and the driver, the former took a survey of the exterior of each bag, judged by *feeling* of its probable contents, and permitted us to proceed. I would that every champion of tariffs might experience the belittling effects of what he would dignify as a national system; a system as good for Austria, for Italy, and for Egypt, as for the United States;—the old system of robber sheiks in the desert and robber chieftains on the Rhine to exact tribute for the transit of goods by their doors, now taken up by nations as a great commercial system. Perhaps such a one would refer all these annoyances of the system to the method of administration; but in reality they belong to the system itself—for if it be worth while to impose a tax upon foreign imports for home "protection," it is worth while to look after these in detail as well as in gross, especially since the bulk of many taxed articles is not at all proportionate to their value, and the French douane that exacted of me 15 per cent. upon about five dollars worth of wooden knicknacks bought in Switzerland for the amusement of children in the United States, was the most consistent, though the most vexatious advocate of "protection" I have found in Europe. An English gentleman, however, assures me that her Majesty's government was equally exacting in taking from him 20 per cent. upon the value of a little miniature Swiss cottage bought at Geneva as a keepsake,—in order to "protect" English manufactures against the competition of Swiss penknives.—But our speculations on commercial systems are broken off by our arrival at the Hotel de l'Europe, where one who has not eaten a meal for four days must be allowed to do justice to a well-spread breakfast. This hotel, kept by a Frenchman, is quite unpromising, even shabby in external appearance and in its general furniture; but its table d'hote affords good living at about $2 50 a day. It is reputed to be the best, and is situated upon the large parallelogram called the Frank square, where are most of the European shops and offices. With the thermometer at 70, and an abundance of flies and mosquitoes, it is hard to realize that the true date is Jan. 11th.

A visit to the banker, usually about the first call to be made in every place—supplies the lack of a "Broker's Board" by the practical discovery that exchange and commissions are here 3½ per cent.! This settled, the next thing is to arrange for a voyage up the Nile. The little steamboat of the Transit Company will not leave until the 16th—and that will be the Sabbath,—so we decide to take a *dahabëeh*; and since there is little chance of a steamboat from Cairo up the Nile, we conclude to make our contract from Alexandria to Thebes. And now the all-important business of selecting a boat and laying in a store of provisions for a six weeks' voyage, must receive immediate attention. It is surprising of how much importance one becomes in an eastern city, if he has any business to transact, or any money to spend, or if he even *looks* as if he had either. If you step into the street you are instantly surrounded by donkey boys, each recommending his own animal, and absolutely thrusting him upon you. I counted ten right about me at the door of the hotel, blocking up the passage and even forcing their way into the court, so that it was only by main strength that I could get into the street. Wherever you go, a troop of donkeys is taggling after you. Then if you stop to make a purchase, a score of persons gather about you to witness the whole transaction, watching every motion, giving their opinion, and especially scrutinizing the coin offered in payment. These are persons who have no connection with the seller of the goods, mere idlers or passers-by, or persons looking for a job in the way of carrying home the articles purchased in their baskets or on their heads, or by directing you to some other shop. It is a great evil in Italy, in Malta and in Egypt, that in the poorer classes the common charities and courtesies of life are extinguished by the hope of gain; so that one will not answer you the simplest question, tell you the name of a street, the way to the post-office, to the bank, to your hotel, without teasing you by actions or by words for a reward. How different from France, where the humblest person will do you a favor with evident satisfaction and without looking for compensation! Commend me to the French people, above any I have yet seen, for true kindness of heart and inbred politeness.

We set out on foot to visit the canal, at a distance of a mile from our quarters, there to inspect the boats for the Nile. Our road lay through the principal streets to the gate of the Necropolis. Immediately without this gate we came for the first time upon a truly oriental scene. Upon a large open area, camels, sheep and buffalo oxen were reposing, while their owners were chaffering, pipe in hand; a caravan of camels, laden with merchandise of various sorts, was entering the gate; the tall palm tree lifted its spreading top toward the noon-day sun, while groves of acacias lining the roads, offered their cooling shade; on a neighboring mound stood a solitary Arab, his gaunt figure and turbaned head in bold relief against the sky; the diminutive donkey, urged forward by his driver's prong, went nimbly by; a score of wolfish dogs barked and howled at the approach of strangers; but above their clamor were heard the myriad voices of birds, whose freedom had never been invaded by the sportsman, and whose song was in harmony with the delicious air and the gorgeous drapery in which all nature was enwrapped;—to complete the picture, the minaret that overlooks the bazar, loomed in the distance, and immediately before us Pompey's pillar reared its stupendous mass of polished granite in solitary grandeur—a monument of buried empires, a sentinel over recent tombs.

The persistent donkey-boys had followed us in hope of an hour's employment for their beasts, and as we found that our tour of inspection would carry us a mile or two along the canal, we were no longer indifferent to their importunity. My first attempt at donkey-riding was a decided failure; the poor brute's saddle-girth was not fast, and no sooner was my weight upon the stirrup than over went rider, saddle and accoutrements into the mud. Such a fall from a horse might have been of some consequence; but from a donkey two and a half feet high it was as ludicrous as it was provoking, especially as the insignificant creature himself regarded it with the most profound simplicity. It was, however, a great event to the other donkey-boys, who at once clustered around me, crying "That bad donkey; here good donkey, good saddle." I was soon astride of another, and our cavalcade moved gaily forward, my friend of six feet two adroitly contriving to keep his feet above the level of the road. Each donkey is followed by a driver, and obeys his orders instead of his rider's; when you are walking or gently trotting, an unseen thrust of the driver's stick into the donkey's haunches almost jerks you from your saddle as the poor beast jumps to quicken his pace, and again at the top of his speed a pull at his tail brings him and you to a dead halt. The natives have a knack of guiding the beast with their heels, but he never minds the bridle, and you have nothing to do but to look out for yourself, especially when in some narrow or crowded street he brings you into the predicament into which Balaam's ass brought his master. The pace of a donkey is generally a very pleasant amble, and he is such a patient and docile little creature that he would make a desirable addition to the sports of children in our country villages. While awaiting the arrival of the owner of a boat, we sauntered in the garden of an English gentleman whose villa borders upon the canal, where besides the rich aroma and the gaudy hues of flowers of every clime, the ample shade of sycamores, and the luscious vista of orange groves, we enjoyed the more familiar vegetable growths that, excepting in the season, reminded us of home. An oriental garden such as this covers hundreds of acres, and is in some sort a compendium of the whole vegetable kingdom. At this season, tomatoes, peas, beans, celery, cabbages, cauliflowers, radishes, turnips, together with vegetables peculiar to the country, are ripe and abundant for the market.

Having concluded a bargain for a boat, we had a donkey race back to the hotel, at the close of which we found ourselves debtors to the extent of *twelve and a half cents each*, for animals which with their drivers had been in attendance upon us for four hours.

Funeral Procession.—Returning from our ride we met two funeral processions on their way to the Mahometan burial-ground. First came a group of about twenty boys, ragged, barefoot, and bareheaded, chanting in a wailing strain; then followed twice as many men, walking two or four abreast and uttering the same monotonous wail; these were mostly clothed in turbans, long frocks and trowsers, and wore a venerable appearance. I noticed in particular two or two three blind men—so common in the East—led by the hand and supported by their staves; next came the bier borne upon the shoulders of four men, the body wrapped in a white cloth and covered with a shawl,—the turban lay on top to indicate that the deceased was a male; after this, straggling at intervals, came a few women, clothed in the long white veil, covering the face with the exception of the eyes and reaching to the ankles; these uttered a different cry—a piercing shriek or a sustained waving howl that blended fearfully with the wailing of the men. The custom here is to bury on the day of death; no coffin is used, but a grave is dug and the body, wrapped only in a cloth, is put into it; the grave is then covered with an arched stone laid in cement. The graveyard presents the singular appearance of a field of low stone mounds.

The second procession consisted only of about twenty persons, in the center of whom was a man who carried in his arms a dead child wrapped in a shawl, of which it would be divested at the grave, leaving only a light covering of cloth.

With the thermometer at 60 and a good mosquito-net one could have slept well even upon an indifferent bed, but for the barking of the dogs, and the loud dismal cry of the police, who in challenging each other's wakefulness contrive to keep everybody else awake.

JAN. 12.—*Shopping in Alexandria.*—The boat we have hired is furnished with every requisite for the voyage excepting provisions. Beds, bedding, tables, chairs, kitchen utensils, table furniture are all included in the contract. We provide our own cook, our own fuel and our own food. This is upon the whole the best arrangement—better than to take an unfurnished boat and have the trouble and responsibility of fitting it up at short notice, and better than to have your dragoman provide for you at so much a day, because it allows you to live as you list. The first business of this morning was to engage a cook, and as I had been designated to the post of commissary-general, it devolved upon me to examine the credentials of sundry candidates. Our choice rested upon one recommended by a recent French traveler, "egalement pour son exactitude, sa bon bonne volenté, et ses *talens culinaires*;" promptness, good-nature and culinary talent were three capital qualities in a *cuisinier*; but I was attracted to him also by his name, made up of two that I hold in great respect—*Ibrahim*, Abraham, and *Sülliman*, pronounced *Sillíman*; and if his skill in dietetic chemistry shall prove him at all worthy of his illustrious scientific cognomen, we shall have every reason to be satisfied with our culinary professor. He is modest and respectful, and unlike many of his countrymen has two sound and very beautiful eyes! Other things being equal, it is desirable that your cook should be "good-looking," and I hereby give our professor a certificate to that effect. The item of cleanliness was not overlooked, including an inspection of the digital extremities. For wages we offered 150 piastres—about $7 50 a month; Ibrahim wanted 200—$10. We compromised by engaging him at 150, with the promise of 200 if he should give satisfaction, and especially if he should prove apt in following any instructions of the *sit' teh*'—the lady of our party—and the threat of dismissal at Cairo, if he should prove untidy or incompetent; to all which Ibrahim meekly and gratefully assented. From that instant the culinary professor was my devoted attendant; in all my purchases he followed me like a shadow; looking reverently into my eyes, catching every sign, touching his hand to his lips and to his forehead; in short, showing all proper regard for the newly-inaugurated *Hüwadji Sid*.

The cook engaged, the dragoman—a native Egyptian who had been in the service of one of the party from London—accompanied me to lay in stores. My mother taught me the knack of marketing, and I have had some experience; but it was a new responsibility to calculate how much would be required to sustain a party of four persons, or rather six, including the dragoman and the culinary professor, for a six weeks' voyage. Mutton, fowls, and occasionally milk, eggs, butter and vegetables, might from time to time be procured at villages along the way; but groceries and delicacies nowhere except at Cairo, four days distant. A list was drawn out and submitted to the *sitteh* for indorsement; as to quantity I took for a guide the observation of some two months upon the improving appetites of four invalids. Much of the trade of Alexandria is in the hands of French and Italian merchants—there are few English—and in dealing with these there was nothing novel. But for many articles it was necessary to go to the Egyptian bazar, a group of streets mostly narrow and dirty, lined on both sides with little shops, and one or two squares where goods are displayed in the open air with scores of natives sitting upon stones or divans, pipe in hand. It had rained hard in the morning, as is usual at Alexandria at this season, and the mud was of the consistency of Broadway mud without the relief of a side-walk; but the business must be done.

(Concluded next week.)

MESSRS. EDITORS:—I have read your "Old Parsonage" letter, No. 2, and it has given me such a *cacoethes scribendi* that I cannot refrain myself. I have no responsibility upon me of writing a prize essay, and therefore, like O. P. can write with freedom—perhaps with so *much* freedom that you will make a martyr of my lucubration and condemn it—to be burnt; *n'importe*. I have nothing to say of the Nabalism of churches that unnecessarily allow their ministers to suffer; though I would ask whether such churches are to be forsaken by the ministry on account of the sins of its Demases. May there not be some poor child, may there not be some town pauper to be saved in that congregation, whose songs in paradise will repay the Elisha who has preached and prayed in that ungrateful place?

But the question we discuss is, can a man live on $450? Cannot a young man do better, *i. e.*, get $455 or $460 by being a doctor or a lawyer? If the surplus $5 or $10 or more will procure more comforts, or even, as I acknowledge it can, in some circumstances save life, then it is a grave question. But money is not quite all that a minister gets for his labor. Let me make a little brief catalogue of *my* profits in this line, and if every minister will do so I think we may have some valuable data from which Mr. Somebody may make up his prize essay.

1. I have a hope of eternal life. When I was in agony about my soul, if I had made any condition about serving the Lord, as for instance "I will not be a poor itinerant minister;" I do not see how I could ever have obtained a good hope through grace. We must be willing to be anything that God requires, if we would enter the Savior's kingdom.

2. I hope for an answer to prayer for others. I once told the Lord if he would save L. I would be his bond servant forever, "go hedge or ditch." Now I hope he has saved a number by my poor instrumentality, and I do not know, perhaps never shall in this world, whether he has saved or intends to save L.; but as the Lord liveth, and as my soul liveth, I will not forget the prayers and the vows I made when I footed it over the mountains to go to a place where I might beg an education. Thus God was pleased to teach me the worth of *one* soul. It was all and more than my mind could hold then, or can now; and the young believer who can sit down and in connection with such a subject make a calculation about the $450 had better——but I will not be severe.

3. I have been, as I have said, instrumentally helpful in leading some souls to the Savior True I *might* (?) have assisted them even if I had "decided to read law," but now they love me as a pastor. Just run over the ferry if you have time, and ask Bro. Beecher or Bro. —— what he will take for his pastoral office.

4. I have had a great many side-joys—pleasant things that have come in without stipulation or forethought of mine. Do the lawyers and doctors ever furnish a bit of religious poetry or a scrap of something good (good, not best) for a little religious paper? Do they have their minds whipped up to it by some pleasant or perchance ugly incident in their profession? If any one prizes mental locomotion, this is no small incidental profit. Dear Editors, if you should even decide that *this* may say the light, how pleased I should be. I shall paste it into my fragment book and think of it, all too proudly perhaps, but still it will be a great gratification.

5. I have preached two thousand two hundred and forty-five sermons; two or three of them in your great New York. Now, if what Dr. Nelson once told me is true, that the privilege of preaching one sermon is worth more than a million of dollars (and I ought to believe it), then I am as rich as any of the lawyers or doctors on the footstool. I am not such a dunce or a mastiff that I can despise or bark at either of those noble and useful professions; but I am not sorry that I was led into the ministry rather than into medicine or the law.

6. The Lord has given me a good wife. Perhaps I should have had a good one if I had not been a preacher, perhaps not. The Sunny Sides and Peeps at No. Five are not all published yet. When we get over Jordan, and read some of the light literature of heaven, we shall know more than we do now; and I am not afraid to put minister's families with all their sorrows against any equal number of families in the world—the Rothschilds and the Girards included.

True, my companion is a little too fond of nice chairs, and she has seen some of them broken in our twenty removals (not all from town to town but in parishes where there were no parsonages). but she is somewhat accustomed to the yoke of poverty. With a woman of high notions I should long ago have made shipwreck on my $450. But I must stop. Ministers are in some sense a suffering class, and the ministry is in part a dishonored profession; though I do not hold Congregationalism responsible for all the odium that has come upon us; but with all its infelicities let me have the ministry. I am positively ashamed to discuss the matter of dollars and cents. A living we must have and a living we *shall* have, and whoever wishes for more as a condition that he shall stand in a Levite's place, had better turn to some other business But first, I am afraid he had better turn to the Lord; and *then*, if he can, with requisite talents, keep out of the ministry in this present age when Religion calls for all her conscripts, I shall have the uncharitableness to think that he has been fed too long with pap, out of a golden spoon.

Excuse my display of experiences; the subject seemed to require that I should thus magnify my office, and I take shelter with O. P. under a *nom de guerre*.

PAUPER OCCIDENTALIS.

ILLINOIS, March 19, 1853.

For the Independent.

DAVENPORT, IOWA, March 24, 1853.

MESSRS EDITORS:—In *The Independent* of the 10th instant a correspondent writing from "The Old Parsonage" sets forth the want of permanence in the pastoral relation as one of the causes which operate to deter pious young men from entering the ministry. In doing this he makes a young man, who is deliberating whether he shall devote himself to the ministry or to the law, to say—"Again you told me the other day that Edmund, in Iowa, wrote you that the average residence in a place, as far as his acquaintance extended, was not over a year. Suppose we put it thus: in New England ministers reside in one place and preach to one church, on an average, *eight years*. It is not over that. In New York they do not stay quite *three years*, as the statistics you read me a few months ago prove. In Ohio, Pennsylvania and Virginia, the average is less than in New York. In the states of Iowa, Wisconsin and Michigan, a *year or less*, so that if I become a minister I shall have to change as often as once in *three years*."

If any resident of Iowa actually made this statement, the most charitable inference is that his acquaintance in this state is exceedingly limited.

The facts in the case are as follows:—

The number of ministers, who have labored in connection with the Congregational and N. S. Presbyterian churches in Iowa, since the first settlement of the state, or who, laboring in connection with other churches, have been aided by the A. H. M. S. is 98, who have made 121 engagements with the churches, that is 121 residence. The aggregate length of these residence is 380 years and "the average residence in a place" is 3.14 years.

This statement embraces those who have labored exclusively among the foreign population, and those who have preached for a short time, either as candidates, or to ascertain whether the fields were sufficiently promising to be occupied, as well as those who have been pastors and stated supplies—and yet "the average residence in a place" is longer in Iowa than in New York, according to "the statistics" of this writer.

Throw out of the account those who have labored exclusively among the foreign population and those engagements which are essentially like those of the candidate, and there will remain 95 engagements, amounting in all to 357.17 years and averaging 3¾ years each.

There are also 13 ministers occupying their first fields who have so recently entered the state that the aggregate of their residence is only 16½ years. Deduct these and there remain 82 engagements amounting in the aggregate to 340.92 years and averaging 4.15 years.

We believe that a minister possessing fair talents and acquirements, good judgment and devoted piety, will have well nigh as fair a prospect of permanence in Iowa as in New England; there are few if any more causes here than there are there to unsettle a minister who is adapted to his field.

I saw several weeks ago in *The Independent* some remarks in behalf of the American Sunday-School Union in which it was claimed that Sunday-schools prepared the way for the organization of churches and were often the procuring cause of their organization. I cannot quote the language; I have heard this claimed before.

I have lived upon the frontiers fifteen years, in the midst of new churches, yet I cannot recall a single church with which I have been acquainted which owes its organization to a Sunday-school—and I believe I can say that not one of the Congregational or N. S. Presbyterian churches in Iowa did germinate in a Sunday-school. The oldest resident minister of these denominations in the state recently told me that his observations on this point accorded with mine.

The object of Sunday-schools is to give religious instruction to the young, and in this department of Christian effort they have done immense good. It is neither necessary nor wise for their friends to put forth the claim in question; if they do persist in it we hope to see it substantiated by facts.

J. A. R.

WISCONSIN, March 16, 1853.

To the Editors of The Independent:

GENTLEMEN:—The receipt of a bill from the office of *The Independent*, showing my indebtedness to your paper, together with the two interesting letters in the last number upon the ministry and its pecuniary trials, prompt me to say a few words to yourselves, if not to your readers. I cannot do without *The Independent*, and hence you have the inclosed as a reply to the above-named bill.

This little act of justice to yourselves will relieve me of one of the many burdens that press upon me, reminding me of the great difficulty with which a western missionary can comply with the Scripture rule, "Owe no man anything." Burdens grievous to be borne are often laid upon him in the bills that press for payment, and the accumulated wants of the household that seem peremptorily to demand attention. Something more than a nine years' experience in the Home Missionary service has taught me to look for my treasures above rather than on the earth. I find it much easier to comply with the command of the Savior to "Lay not up treasures on earth," than with that of the apostle to "Owe no man anything." With this experience, however, of the pecuniary trials of the ministry, I am not of that class who are not content with their wages. My sense of indebtedness to the Gospel of Christ for what I now possess and enjoy, and for a blessed hope in Him who, though rich, for my sake became poor, is increasing daily. The sacrifices which I have made for the Gospel, and the crosses I have borne, are not worthy of being named in the presence of my divine Master. When I have done all that I can do in my humble work, and my hardest day's work is closed, it is sweet to sing—

"Oh! to grace how great a debtor
Daily I'm constrained to be!"

Every new draft from the Home Missionary rooms, and every fresh box of comforts I receive from the ladies' societies of our eastern churches, increase my sense of obligation to Christ's cause; and times of fearful trembling are often experienced when I think of my final account in view of these gifts of the churches I cannot for one, therefore, fully sympathize with the demand of many in the ministry for increased salaries; neither can I look for the ranks of the sons of Levi to be filled up with faithful and devoted men by increasing the pay for service at the altar. When our pious young men begin to seek the ministry as a profession because of its pecuniary advantages, it will be a sad day for the church. Many a wolf will put on sheep's clothing, and then alas! for the lambs of the flock! When the religion of Christ proffers the crown instead of the

pion of the Pope and of the Grand Duke of Tuscany.

One cannot help remembering here that our [illegible] Lutherans have and do practically persecute. Shut and imprison their own countrymen who are Baptists; they too are [illegible] Protestants, and do not reverence the [illegible] church.

The Independent.

NEW YORK, THURSDAY, APRIL 7.

TO OUR ADVERTISING FRIENDS.

By a reference to our printed terms, it will be seen that the price of advertising in our columns has been raised. We have done this in concert with our neighbors of the New York *Observer* and the New York *Evangelist*, by mutual agreement. Our reasons are the increased cost of publication, the increasing benefits of advertising, as realized by those who advertise, and the constantly increasing pressure upon the limited space which the objects of our paper allow to be devoted to advertisements.

LAY PRESBYTERS.

The Rev. Dr. James P. Wilson, father of the present professor of dogmatic theology in the Union Theological Seminary of New York, and for many years pastor of the First Presbyterian church in Philadelphia, was one of the most learned and discriminating theologians of his day. His annotations on Ridgley's Body of Divinity (published in 1815) show how profound he was, how acute, how independent in his intellectual position and habits, how far he inclined towards an agreement with the theological views of his great New England contemporaries Dwight and Emmons, and to what extent he regarded the peculiar traits of the Hopkinsian Calvinism with aversion.

In 1823, Dr Wilson began to publish in the *Christian Spectator* (monthly) at New Haven, a series of learned and elaborate essays "on Lay Presbyters." The series was protracted, with some interruptions, from October 1823 to June 1828; and few discussions equal in thoroughness and conclusiveness to that series "on Lay Presbyters" signed J. P. W., have ever been given to the American public. It would be a great public benefit if the Presbyterian Board of Publication, (Old School,) or the new publishing institution of the Presbyterian Church (New School) would republish the work in such a form, and at such a price, as to bring it within the reach of every clergyman and every theological student. The sententious and pointed style of the venerable author, not less than the thoroughness with which he explores the sources of ecclesiastical history and the fearlessness with which he deduces his conclusions, would commend such a republication to the attention of learned and studious men in all the anti prelatical churches. Perhaps the *New York Evangelist*, having interested itself so much, of late, in the question about lay-elders, will give its influence to this proposal.

It was to those essays, as they appeared from month to month, sprinkling the pages of the old *Christian Spectator* with an uncommon profusion of Greek and Latin, that the present writer was indebted for his first knowledge of the difference between Presbyterianism and Congregationalism in relation to the internal structure of a particular church. The conclusions to which he was conducted by Dr Wilson are essentially those in which his mind has rested; and we think that few can read with an unbiassed mind those essays "On *Lay Presbyters*," without feeling that they exhaust the subject which they agitate.

At present we will only give from the first essay in the series, and from the last, such passages as will show the author's aim and his most important conclusions. We hope that these quotations may create among our Presbyterian friends a demand for the entire work.

"Our purpose is to show from facts what permanent officers at first existed in every constituted church; that we may ascertain whether the term *presbyter, presbyteros*, was, among the first Christians, both related to designate two offices, a preaching and ruling elder, or one only,—whether the epithet ruling, *regentes*, was so far from importing subordination that it was adapted to signify a presiding authority,—and whether, becoming permanent at the close of the second century, this office was more usually expressed by the word, *episcopus, bishop*, common before to all *elders*. If these things shall be made clear in this, and the papers which may follow, the assumption of the existence of two offices, couched under the same term, and constituted by ordination, but deemed to be distinct merely because presbyters exercised a diversity of gifts in their episcopal character, will be evinced to be merely gratuitous and unsupported."—*Christian Spectator*, 1823, pp. 515, 516.

This is from the first essay in the series. Pursuing the plan thus hinted at, the author traced the history of church government, through the writings of the early fathers down to the establishment of full grown prelacy under Constantine, and thence more cursorily to the era of the Reformation and the systems then established. Afterwards returning to the Scriptural argument, he omitted no text which has, or is supposed to have, a bearing on the question of church officers. The following passages are from the concluding essay:

"No denomination of Christians is now perfectly conformed in officers, government, and worship to the churches which were planted by the apostles and evangelists, nor is it important that they should be.

"That presbyters and deacons, the former to oversee and teach, the latter to aid them in the eucharist and the temporal concerns of the society, are useful in every church,—are matters of fact. That among the presbyters, a *first among equals*, primus inter pares, an angel, president, or bishop existed, of the same ordination and order, whose power advanced afterwards from a single church to cities, provinces, kingdoms, and the Christian world, has been shown in detail.

* * * "The presbyter who presided in the worship and government of each church, was the *pastor*, president, or ruling presbyter. But the president was at the same time one of the elders or bishops of the same church, by virtue of the same ordination, and had no other, till he became the bishop of the *Cyprianic* age.

"If there were two kinds of elders, there were also two kinds of bishops, because elders and bishops were the same officers. When the duties were various, and the elders numerous, prudence must have assigned to presbyters respectively different employments. * * *

"The duties of elders and deacons were not the same. Had there existed mute elders in the apostolic churches, deacons would have been unnecessary. Elders must feed the church, Acts xx. 28; and should be *apt to teach*; but this was not required of deacons."—*Ch. Spec.* 1828, pp. 286, 287

One of our Presbyterian neighbors, full of a new-kindled zeal for the ruling elders of Presbyterianism, came out not long since with a leading article which had for its main point the position that always and everywhere in the Christian world save among the most modern Congregationalists, "three orders" of church officers have been recognized, to wit bishops, elders, and deacons. We commend to our learned and zealous contemporary, in conclusion, the following statement from Dr. James P. Wilson, some words of which we have marked as worthy of special emphasis.

[We are sorry to say that the extracts referred to, though undoubtedly mailed, have not reached the office.—SUB.]

SOUND DOCTRINE.

A good Presbyterian minister at the West, who happens to be pastor of a Congregational church, resorted, not long since, to a somewhat singular method of testing the evangelical and Calvinistic soundness of certain formularies used in different Congregational churches at the West. Having made a collection of "Professions of faith," he read them to a Methodist, in order to know certainly whether they were orthodox. In his opinion a Methodist seemed to be the best possible judge of what is and what is not sound Calvinism; and accordingly each "Profession" was vile in his eyes if his Methodist brother approved it as an intelligent and acceptable form of professing faith in Christ, or was precious if the Methodist objected to it as misrepresenting the grace of God in the Gospel.

That mode of reasoning is not uncommon, though the application of it in this instance was remarkable. Methodists are Arminians; therefore any statement which does not affirm the prejudices of a Methodist is certainly Arminian and is to be rejected. We doubt—and more than doubt—the wisdom of such logic. Many a Methodist is far more prejudiced against certain technical words and set phrases of Calvinistic theology than against the legitimate meaning of those words and phrases. And the more intelligent he is, the more likely is this to be true of him.

Thus, for example, the following paragraph from a leading article in the *Christian Advocate & Journal*, seems to us quite as evangelical, quite as sound, and seems to mean quite as much as if it had been published in the *Presbyterian:*

"In our spiritual nature there is no *vis medicatrix*. Its natural tendency is to sin; to engender and exasperate it. There is no recuperative energy in the soul. The spiritual state of the unregenerate man is compared to bodily death: 'Awake thou that sleepest, arise from the dead, and Christ shall give thee life.' And again: 'You hath he quickened, who were dead in trespasses and sins.' These are strong figures of speech, in which the soul in a state of fallen nature is compared to a human corpse. The corpse is insensible and inactive, and how insensible and inactive is the soul dead in trespasses and sins! Any agency, therefore, which quickens the soul, revives it to active exertion in its own deliverance, must come from without, as there is no restoring power within. If, then, we are restored to spiritual life and health by the doctrines of the Gospel, made effectual by the agency of the Holy Spirit, we can have no doubt as to whence the cure came; for it can only come through the gracious remedies of the Gospel. If any man will do the will of the Father, he shall know of the doctrines of the Gospel, whether they be of God. Unto Him who hath loved us, and redeemed us unto God by his own most precious blood; unto him be glory in the Church throughout all ages. Amen"

CHURCH-BUILDING FUND.

The Committee for Connecticut have been gratified, beyond their expectations, with the results of the call which has been addressed to the Congregational churches in this State, inviting their contributions to the Fund which is to be employed in building houses of worship at the West. Both in respect to the number of the churches from which contributions or individual donations have been received, and in respect to the average amount of contributions from each church, the Committee acknowledge the liberal and cheering response with gratitude to the Giver of all good, and under Him to their brethren in the ministry and in the congregations.

Contributions are known to have been made in some churches which have not yet been forwarded to the Treasurer. This may be the case in many churches from which the committee have received no information directly or indirectly. The list, therefore, which is published with this notice, will not be understood as implying any censure on any of the churches which are named in it. In some instances, contributions may have been commenced and not completed. In others, subscriptions may have been made which are not yet due. In yet other instances, the effort has perhaps been postponed, and is yet waiting for the convenient season, definite or indefinite, to which it has been assigned. And if there are instances in which no effort has been made or is intended, it would be unbecoming in the Committee to imply that the reasons by which the decision of their brethren has been determined, are not sufficient. The Committee have only to offer their thanks to those who have contributed, their sympathy to any who find themselves precluded by poverty or otherwise from partaking in this great act of Christian fellowship, and their gratulations to all on the success of the undertaking.

The actual receipts thus far in Connecticut, (including the munificent offering from the North Church in Hartford, which has been paid directly to the treasurer of the Central Committee,) are $10 549 10. Other contributions, already made or understood to be in progress, will probably increase that amount to nearly $12,000. Might not the churches that have not yet contributed—churches which in number though not in ability are more than one-third of all the churches in the State—contribute even enough to raise the aggregate to $15,000? Might they not enrich rather than impoverish themselves by such giving? It is for them to judge. There is no need that any should give grudgingly, or under the coercion of importunity. God loveth a *cheerful* giver.

The following catalogue includes, it is believed, all those churches in Connecticut from which neither a Congregational collection nor any individual offerings have been as yet received. If there are any mistakes in the list the Committee desire to be corrected. And if in any of those churches collections are in progress or are yet to be made, the Committee will be grateful for early information to that effect.

The *Religious Herald*, the *Puritan Recorder*, and the *Congregationalist* are respectfully requested to re publish this communication, with the appended catalogue.

HARTFORD COUNTY.

Barkhampsted,	Hartford 2d church,
Broad Brook,	Avon West,
Enfield,	Bloomfield,
East Hartland,	Burlington,
South Windsor (Wapping),	Berlin New Britain 1st ch.,
do. do. (East Plaine),	Rocky Hill.
Suffield West,	

NEW HAVEN COUNTY.

Yale College,	Woodbridge,
New Haven 3d church,	Durham South church,
Bethany,	East Haven,
Hamden (Mount Carmel),	Guilford 1st church,
do. do.	Madison do.,
West Haven,	Madison North.
Wolcott,	

NEW LONDON COUNTY.

Bozrah,	North Stonington,
Boarshville,	Norwich 2d church,
Griswold 1st church,	Greeneville,
Groton,	Main-st. church,
Lebanon (Goshen) society,	New London 1st church,
do. (Exeter) do.,	Preston do.,
Ledyard,	do. Long society,
Montville (Mohegan),	Stonington 1st church.

FAIRFIELD COUNTY.

Darien,	Stamford North church,
Fairfield Greenfarms,	do. Long Ridge,
do. Greenfield,	Weston,
do. Blackrock,	Wilton,
Greenwich 1st church,	Bridgeport 1st church,
do. North,	Stratford,
New Canaan,	Newtown,
Norwalk 1st church,	Danbury 1st church,
do. 2d do.,	Redding,
Ridgebury,	Trumbull.
Stamford 1st church,	

WINDHAM COUNTY.

Ashford 1st church,	Killingly (Daysville),
do. Westford,	Mansfield 1st church,
Chaplin,	Pomfret (Abingdon society),
Eastford,	Thompson 1st church,
Hampton,	Muddy Brook,
Killingly West,	Village Corners.

LITCHFIELD COUNTY.

Cornwall South,	Sharon,
Ellsworth,	Northfield,
Hitchcockville,	Bridgewater,
New Hartford 1st church,	Roxbury,
do. North church,	Woodbury North.
do. South do.,	

MIDDLESEX COUNTY.

Middletown South,	Killingworth,
Chatham,	Centre Brook.
Middle Haddam,	

TOLLAND COUNTY.

Andover,	Stafford East,
Columbia,	do. West,
Coventry North church,	Tolland,
do. Village church,	Willington.
Mansfield North church,	

CONTRIBUTIONS TO THE $50,000 FUND.

Among the notices in this week's paper will be found the official acknowledgment of the treasurer of the state committee of Rhode Island, of the receipt of $1456 87, from the churches in that little state. The amount is greater by $456 87, or 45 per cent., than was assigned to them by an estimate in the *Vermont Chronicle*. The number of churches contributing is 15, and the average is $96 66 to each church. No other state averages so high, and probably no other equal district, except New York. There are ten other churches named in the "Statistics of the Evangelical Consociation"; may we not hope they will be induced to join this beneficent league? Thirteen of the churches contributing report 2267 members, and adding the average of 174 for each of the two churches not reported in the table, we have 2615 members, making the average $1 79 to each church-member. The treasurer of the committee writes that "within eighteen months the churches of that state have expended nearly $100.000 on their own houses of worship." Well done, Rhode Island! We may add that the annual report of their contributions to religion and benevolent objects presented last June, footed, $33 395. Only twenty five years ago the question was seriously agitated in Rhode Island, whether it was not best to abandon the idea of extending Congregationalism in that state.

Our correspondent, "An Old School Presbyterian," whose gift of $20 to this fund called forth a somewhat bitter commentary in the *Presbyterian* as regards his title to citizenship in the O. S. kingdom, replies that he has not only been "for years a member in good and regular standing," but has also been "an officer of the church, and superintendent of the Sabbath-school." Our old school brethren will not act wisely for their own advancement, if they flout at those sons of New England who are willing to unite with them on account of local convenience or other circumstances, while yet retaining a firm regard for the church order of their fathers. Our friend alludes in his note to the disposition of the *Presbyterian* and its like to undervalue "any *in* the church who give to objects *out* of it," and adds the remark that:

"All the spare money, and all the labor, must be given to 'Presbyterian' this, or 'Presbyterian' that; anything that has not Presbyterian in it, if it be not *decidedly bad*, cannot, by any possibility, be *very good*. 'Catholicity' is not to be found in their vocabulary. Finally, whenever the gentleman will send you XX for the Congregational building fund, he shall be informed of my name.

"AN O. S. PRESBYTERIAN."

THE UNCLE TOM'S CABIN DEPUTATION.

Mrs. Harriet Beecher Stowe sailed for Europe in the Niagara from Boston, on Wednesday last, accompanied by her husband, Prof. Calvin E. Stowe, D.D., of Andover, and her brother, Rev. Charles Beecher of Newark. They may be called "The Uncle Tom's Cabin Deputation," as they go out in acceptance of numerous invitations from the philanthropists of Europe, who are desirous of testifying their respects in person to the author of that extraordinary work. They will be received everywhere not as private but as public persons, traveling as the representatives of "Uncle Tom" and his down-trodden people. From accounts in the English papers we infer that they are to be met at Liverpool by a Committee of gentlemen, headed by the Earls of Carlisle and Shaftesbury, bearing a testimonial signed by five hundred thousand British women, of all ranks. Also, by a deputation from Birmingham bearing the avails of the Testimonial Fund, raised by contributions from the readers of "Uncle Tom's Cabin." Also, by a Committee from Glasgow, (where the invitation originated,) to escort them to that city, which will be greatly moved to give the cortege a suitable reception. After visiting Edinburgh, they will go to London to attend some of the religious anniversaries, where other honors await them, such as have been accorded to no American, and to no woman before except she wore a crown. The Duchess of Sutherland, uninfluenced by the scurrility of a portion of the American press, has arranged that Stafford House, one of the most magnificent residences of the nobility in London, shall be placed at Mrs. Stowe's service for her levees. So opens the second year of the history of the wonderful book!

For the purpose of putting on record the circumstances and object of the visit, we have thought it proper to insert here the correspondence in which it originated. The letter of Dr. Wardlaw, who has just celebrated the jubilee of his pastorship, will be read with interest. The reply of Professor Stowe has not been printed in this country, to our knowledge, and is a striking record of his judgment upon the controversy, as well as of the change of opinion in which multitudes have participated with him, as to the guilt incurred by the religious upholders of slavery in this country.

EASTER HOUSE, NEAR GLASGOW, } November 10th, 1852.

DEAR MADAM:—I feel it an equal gratification and honor to be the medium of conveying to you, at the request of the New Ladies' Anti-Slavery Society in Glasgow, the following communication; and in common with many more admirers of Christian zeal, so admirably put forth in union with high literary merit, in the best of causes, shall heartily rejoice if it meet, as I trust it will, a favorable response. My own admiration of the work referred to is intense—and it is the full conviction of my judgment, many times expressed, that it will prove incomparably more efficient towards the accomplishment of the end we also have so much at heart, than all the grave homilies, earnest remonstrances, and kindly, though faithfully pungent, rebukes, which, either as Christians or as patriots, we can address to your country men.

At a meeting of the Committee of the Glasgow New Association for the Abolition of Slavery, held in the Religious Institution Rooms, South Hanover street, on Thursday, the 11th November, 1852, the Committee having taken into consideration the suggestion thrown out by Wm. P. Paton, Esq., at the recent soiree given to the Rev. H. H. Garnet, to invite Mrs Harriet Beecher Stowe to this country, as a mark of their respect and esteem for her as the authoress of that most valuable recent Anti-Slavery book, "Uncle Tom's Cabin," and for the purpose of enjoying her advice and counsel as to the best means of promoting slave emancipation,—it was moved by Bailie M'Dowall, seconded by Mr. Ronald Wright, and agreed to unanimously—that, should the Committee of the Ladies' New Association think proper to invite Mrs. Harriet Beecher Stowe to this country, this Committee will, and hereby do cordially agree to unite with them in doing so, and in taking the necessary steps to provide for the traveling expenses of Mrs. and Professor Stowe.

I have already, dear madam, intimated that I now write at the express request of the ladies, conveyed to me by a deputation of their number, and in their name present and urge their suits. Arrangements to the season of paying the desired visit, and whatever else it may be necessary to fix, in conformity to your own and Dr. Stowe's convenience, can be subsequently made.

I have thus fulfilled my commission, and have only to repeat my own wish, in union with the wishes of those on whose behalf I write, that the invitation may find a favorable ear, and if possible, a practical compliance.

Believe me to be, dear madam,
With every kind wish,
Yours in the best of bonds,
RALPH WARDLAW.

MRS. H. B. STOWE.

December 14, 1852.

DR. WARDLAW:

DEAR SIR:—I was most deeply and gratefully touched by your kind letter, and by its certainly very unexpected contents. That Christian hearts in good old Scotland should turn so warmly towards me, seems to me like a dream; yet it is no less a most pleasant one. For myself, I can claim no merit in that work which has been the cause of this. It was an instinctive, irresistible outburst, and had no more merit in it than a mother's wailing for her first-born. The success of the work, so strange, so utterly unexpected, only astonishes me. I can only say that this bubble of my mind has risen on the mighty stream of a 'Divine purpose,' and even a bubble can go far on such a tide.

I am much of my time pressed down with a heavy sadness 'for the hurt of the daughter of my people'—it is so horrible!—so sad; such a dishonor to Christ and his cause. But, again, when I see that a Spirit above is using this feeble book—choosing the weak things of the world to confound the mighty—then I have hope. Why has he given it this success unless he means some mercy to the cause?

Please say to those Christian friends who have sent me the invitation in your letter, that I gladly accept of it. Though when I get there, I fear that they may be disappointed. I never was much to see, and now I am in feeble health—worn and weary.

I am now putting through the press another work, a Key to Uncle Tom's Cabin, containing all the facts and documents which confirm the story; Truth—darker, and sadder, and more painful to write than the fiction was. I shall call heaven and earth to witness to the deeds which have been done here! Alas, that I should do it.

Should God spare my life till April, I trust to mingle prayers and Christian affection with the Christians of Scotland.

Yours, in the Gospel of Jesus,
H. B. STOWE.

THEOLOGICAL SEMINARY, ANDOVER, U. S. A., December 29, 1852.

REV. RALPH WARDLAW, D. D.:

REV. AND DEAR SIR:—I unite with Mrs. Stowe, in the expression of thanks to you for your kind note of the 16th ult., and to the ladies and gentlemen of Glasgow for their very kind and gratifying invitation. One such incident, as that of which you have informed us, more than compensates for torrents of abuse. Week after week, the leading religious newspaper in the United States, the *New York Observer*, has poured forth the vilest personal abuse of Mrs. Stowe; stigmatised her work as 'anti-Christian'; endeavored to convey the impression that she is a most dangerous and unwomanly person, and done all in its power to foment a legal prosecution against her, as a libeler—and all for what? Simply and only because she has done something which is really effective in behalf of the slave. *Tantæne iræ cœlestibus animis?* And if religious editors pursue such a course, what can be expected of politicians? The state of feeling in a large portion of the American Church, as revealed by this transaction, is far worse than I had anticipated, and will both astonish and grieve good men on your side of the Atlantic.

I feel satisfied that a visit to Great Britain might be turned to good account in the cause of the oppressed blacks, just at the present crisis; and more than compensate for all the time and personal inconvenience and pecuniary expense it might occasion. We will, therefore, with pleasure accept the kind invitation extended to us; and, if God permit, will be in Glasgow early enough to make a visit there, and then attend the May anniversaries in London.

* * * * * *

Your old friend, Dr. Woods, is in good active health, at the age of 89, and was exceedingly gratified with your letter to Mrs. Stowe.

May the good Lord hasten the day of deliverance for the oppressed and wronged! How much longer must we exclaim, in the sadness and despondency of our souls—'Lord, how long?'

Very truly, yours,
C. E. STOWE.

EDUCATION OF YOUNG LADIES.

It is with great pleasure that we call attention to the advertisement of the school for young ladies at Hanover, N. H., conducted by Mrs. Hubbard. Happy are the parents who can place their daughters in such a family, and under such instruction. The attractions of the village in its salubrity, in its retired and rural beauty, in the intellectual and religious character of its society, and in the facilities for teaching and for learning which cluster around its venerable college, are widely known; but it is only the privilege of friends to know how much is signified by the name of Mrs. Oliver P. Hubbard, in connection with a "family school for young ladies."

WHAT POPERY MEANS TO DO WITH THE SCHOOL SYSTEM.

During the conflict between the Protestants and Romanists in the Netherlands, the Count De Bossut, under the Duke of Alva, with a body of Spanish troops, marched against Rotterdam. The people of the town were extremely averse to the admission of the Spaniards, but their leader assured the magistrates that he would not lodge those troops within the city, if he might only be permitted to march the several companies through it, one by one. They made this concession, but had no sooner made it than they repented of it. As soon as the treacherous commander got the first company within the walls, he ordered them to keep the gates open for the rest; and his troops, instigated by his own example, attacked the city guards, spread themselves over the town, and butchered more than three hundred of the inhabitants.

Again, at the siege of Haerlem in 1573, the garrison, under the most solemn assurances of safety, were persuaded to lay down their arms and admit the Spaniards; but the ferocious Duke of Alva and his son had concerted a massacre, and the laying down of their weapons only gave complete opportunity to execute it. Hundreds of French, Scotch and English soldiers and citizens were butchered; "nine hundred brave men," says the Historian of the Reign of Philip the Second, "who, trusting to Toledo's promise, had given up their arms, and thrown themselves upon his mercy, were executed like the vilest malefactors."

Concessions to Rome will generally be attended with just such results. It is astonishing that any man can be green enough to suppose that the Romanists, in demanding that the Bible and the Lord's Prayer be ejected from our Public Schools, have any other object than the destruction of them. It is surprising that any man can be simple enough to imagine that the Romanists wish to bring our Common Schools to such a condition that they shall be willing to send their children to them. They have no such object; they do not mean that their children shall ever go to them; but they *do* mean, when the armor that renders them invincible is once thrown off,—the armor of Divine Truth,—to trample upon them. Already have they begun this game. Having prevailed, in some cases, upon Protestant School Commissioners, to turn out the Bible, and proscribe the Lord's Prayer, they next proceed to do, what this step gives them admirable ground and preparation to do,—denounce the schools thus dephlogisticated, thus stripped of every vestige of piety, as irreligious, heathenish, impious.

"Infidelity," says the *Freeman's Journal*, which is Bishop Hughes's well known Romish organ, "now reigns supreme in the state education of this country. What we Catholics [viz. Romanists] must do, and must do *now*, is first to get our children out of this devouring fire. At any cost, at any sacrifice, we must deliver the children, over whom we have any control, from those pits of destruction, which lie invitingly in their way, under the name of Public or District Schools. Let parents withdraw their children from these places,—everywhere from the *Godless schools*."

Now mark the thing thus far. The Bible and the Lord's Prayer having been proscribed at the instigation of the Romish priests, the cry is no longer that the schools are sectarian or Anti-Romanist, but *godless*, impious, infidel, and on *that* ground the children must be withdrawn. And in using the pusillanimity of Protestant School Commissioners as the cat's paw to get the Bible and every vestige of prayer out of the schools, the Romanists have succeeded in arraying also a body of alarmed Protestant Christians along with themselves, against the same schools, by the same cry, that they are godless and infidel. By this cunning movement they have gained a double advantage.

They have really gained a victory for themselves, and weakened the efficacy of the schools, even if the system be not, in the end, by this policy, entirely overthrown. We very much doubt whether ever one additional Romish child will be got into the schools, or induced to remain in them by the Word of God being shut out; but the fears and prejudices of Protestant Christians themselves are aroused, and a precedent is set for whatever additional alterative measures the Romanists may insist upon. Does any man think they will stop with the Bible and the Lord's Prayer? Must not all Protestant educational literature be expurgated? Let the advocates of this policy go back and examine the defaced, distorted, blackened school-books in the Public Schools of this city of New York, a few years ago, subject to such abominable and ludicrous mutilations by the concessions of Protestant political truckling to Romish priestly arrogance. Let them mark the speeches of Lord Chatham, the pages of the historian Robertson, the poems of Goldsmith, and even the historical records of Hume, so hideously scalped, plastered, castrated, for the purposes of Romish concealment, Romish darkness. They began with the swab, and thence proceeded to the ejectment bodily of the whole Word of God, and every vestige of prayer, till they could denounce the schools themselves, as possessing both the form of *godlessness* and the power.

This is the first step. Now for the second. The concerted demand now is, on the part of the Romanists, that the school system be completely broken up, so far as the Romanists are concerned and for them exclusively, that they may establish, with their portion of the public money, Romish schools, sectarian Romish schools, to be organized, governed and taught exclusively by the priests of the Romish denomination. The schools they say are godless, infidel; and it is a yoke of state despotism thrown upon any body of men, but especially on the necks of the Romanists, to be obliged to support them, or submit to them. Give us our portion therefore of the Public School money, is now their cry, that we may build schools on our own plan, religious schools after our own fashion, and not be obliged to accept of the atheistical teaching of a godless state.

Let this demand be yielded, and at once it converts our system of Common Schools into an immense sectarian warfare. Every sect must, in its turn, come in for its share of the Public School money; and we shall have Presbyterians, Baptists, Methodists, Congregationalists, Episcopalians, Unitarians, Universalists, Mormonites, Jews, Turks, Infidels, all clamoring for their own support, and fighting through with their own educational institutions. There would be an almost infinite separation of the children of our communities, within the lines of sectarian division and subdivision. And this is precisely what the Romanists desire. They dread the effect of the free commingling of their children with the children of Protestants, especially in one and the same system of education. It is not the *godlessness* of such a system, that would be with them any objection to it, but its *freedom* of teaching and inquiry. But by the outcry of godlessness they hope to raise a reproach against it, that will be favorable to the success of their measures for its destruction. And if they can wheedle the Protestants into the execution of their plan, by first excluding from the schools all remnant of anything like religion, if they can make the Protestants themselves their tools, to get the Word of God and prayer out of the school system, then, even if they did not succeed in utterly subverting it, they would have rendered it obnoxious to very many sincere Christians, and would have done much to destroy its efficacy as a bulwark against Rome.

They hate the Word of God. They would be glad to have it abolished from every school in the country, whether there were any danger of any Romish children ever coming under the power of it, or not. No matter if they had schools of their own, established and paid for by the public money, and all their own children safely and exclusively imprisoned within them. That would not lessen their jealousy against the Word of God in *our* schools. The more godless and irreligious our system can be made, the better for them. The more thoroughly the spirit and the letter of Divine Truth can be exorcised, the more subservient the system to their purposes. Hence they invite our Public Schools to make themselves Eunuchs, not for the kingdom of Heaven's sake exactly, but for the relief of the kingdom of his Holiness the Pope. And there are Protestant gentlemen who stand ready to assist in the operation, insisting upon it that it is only *Eunuchian* schools that can ever be fitted, on truly liberal principles, to teach children of all sects, without injury to any.

Now as to the pecuniary injustice of the proposition urged by Romish priests, it is well argued by the *Journal of Commerce* that the school money is chiefly the proceeds of taxation, eight hundred thousand dollars of which per annum is levied upon the people at large, in proportion to taxable property. But the taxable property of the Romanists, as a body, is very much less in proportion to population, than that of the Protestants as a body. Consequently, the effect of the arrangement proposed by Bishop Hughes and his coadjutors would be just simply to compel Protestants to support Romish schools. To this extent of folly men calling themselves Protestants may yet be persuaded to go, may possibly be prepared to lend themselves to such a measure. We do not yet know what is the price which an unscrupulous political faction may not be willing to pay for Romish votes. But the *Journal of Commerce* properly remarks that men might as well be compelled to support Romish churches, or in any other way to aid in the maintenance and propagation of Popery, as in the establishment of Romish schools. C.

For the Independent.

NEW COLONIZATION SOCIETY.

I second the motion of *Watchman*, and would offer for its support the following considerations:—

1. It is the *duty* of the oppressed to seek an asylum in other lands. "But when they persecute you in one city, flee ye into another," Matt. 10:23; and "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18:4. The first of these precepts is to Christians everywhere; she last is particularly intended, I think, for persecuted saints in Papal countries, and at the present time. The day of wrath is probably near at hand.

2. It is our privilege to help such persons to come to our shores, if they need our aid. "I was in prison and ye came unto me"; and, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:36, 40. It is but seldom that we meet with so clear a case of this kind as that is which now presents itself. Moreover persons of wealth and influence assisted our fathers to establish themselves on these shores, and now we can do for others as others have done for us. They would also be a valuable acquisition.

Why may not such a Society be formed during the anniversary week, or might the constitution of the Foreign Evangelical Society be so amended as that they could attend to the business?

W. D.

CHILDREN'S AID SOCIETY.

We acknowledge the gift of $10 from the Reformed Dutch Church, of Stapleton, S. I., for the Children's Aid Society.

In a Society, working so directly for the public interest, we may surely call upon the public for support, and especially do we desire it from the Churches and Sabbath-schools of the country.

If those who are so happy in pleasant homes through our land, could only look a little while into the dark damp cellars of this city, or through its crowded lanes, and see the children, how they live and how they grow up—and then look a little farther and see how they die—we should have contributions enough. People would feel that the hopefullest of all things to do for a city like this, is to begin with the children.

We want presents from the happy children in other places to the poor children in this—and presents in the best way—money to aid them to help themselves.

There is a boundless work here, which could be done, if means were only supplied. C. L.

FROM OUR REGULAR FRENCH CORRESPONDENT.

PARIS, March 17, 1853.

To the Editors of the Independent:

GENTLEMEN:—It has been often remarked, that in our country the Roman Catholic Church was kept standing and *one*, solely by the indifference of its members. Where that church is supported by the state, and does not depend upon the spontaneous contributions of the people for the maintenance of its clergy, the building of its edifices, the education of its priesthood, not only does such a state of things foster indifference among the people, but that indifference is, with its cause, the best safeguard of the church against troubles and divisions. But when, owing to political circumstances or to the zeal or ambition of a few prelates, the affairs of the church awake public attention and become at all interesting, *then* one may expect, very soon, the breaking out of an intestine war within the sacred walls. Such is the case now among us. Whilst the quarrel between the Ultramontane and Gallican parties is raging in a most edifying manner in some dioceses, another evidence of the noble unity of Popery is given to us elsewhere. You may have heard of the wonderful apparition of the Virgin, a few years ago, to a couple of children in Dauphiné. There, on the very spot of the apparition, many miracles have been performed since, under the sanction and approbation of the Bishop of Grenoble. Either from jealousy or shame, the Cardinal Archbishop of Lyons has been annoyed at the frequency of the wondrous performances, and has expressed his opinion in a charge, of which I beg leave to quote the following interesting lines: "In troublous times, there are religious and rash persons who would fain compel God to interfere in a visible manner in human affairs. They think they hear voices from the East or from the West. The effect produced by a *natural* cause which they do not understand, they transform into a prodigy, and, without examination, without consulting human wisdom, they allow themselves to be deceived by *vain appearances* and call that which is very problematic a true miracle. Very soon the love of gain, which mixes itself with everything, takes hold of the imaginary fact, and makes money upon it at the expense of the credulous. Men eager of gain embellish the story of these *false miracles*, and accompany them with false indulgences. The object they have chiefly in view is to obtain a dishonest gain by such traffic in superstitions. We forbid, therefore, the publication from the pulpit, without permission, of any miracle, even if its authenticity be confirmed by the attestation of another bishop."

In the course of a controversy between a priest and the newspaper *l'Univers*, this paper declares that "the church cannot abandon any of the rights which it has once exercised; therefore the Pope has still the power of deposing kings, loosing the subjects from their oath of allegiance and restoring the Inquisition. If the Pope does not exercise such rights, it is only from a motive of prudence, and because he does not think it expedient for the present."

Apropos of *l'Univers*, its difficulty with the Archbishop of Paris threatens to become quite an affair. It is said that the Pope will side with that newspaper against the archbishop. On the other hand, the prelate will not yield, and he declares that if *they* (who are *they?*) mean to compel him to resign, they will not succeed. At the same time he lets the rumor spread of the intended foundation by Bonaparte and himself of a kind of Patriarchal See in Paris, which would take away from the Pope all *real* jurisdiction over the Catholic Church of France.

Besides the internal difficulties of the Papist Church of France, there are other embarrassments coming from another cause. The question of the Pope coming or *not* coming for the coronation of Bonaparte is one which, however solved, is pregnant with danger. Some time ago, people were positive; the Pope was coming. Yesterday a cousin of the Minister of the Interior told me positively, The Pope is to be in Paris, on the 4th of May. But to-day another, whom I have every reason to believe well informed, comes and says: The government has for a long time past caused the news of a coronation by the Pope to spread, in order to be able to say to his holiness, The people expect it, you must come. But lately the Emperor of Austria has declared his intention of being anointed too by the Pope. The question comes up then, Who shall be the first crowned, François Joseph or Louis Napoleon? Of course antiquity gives priority to the Austrian. Would Bonaparte in such a case come only after *Monsieur his brother?* He would not. He would give up the Pope, establish his Patriarchal See in Paris, and be anointed by a Patriarch of his own making. Meanwhile he would say to his holiness, Accept and confirm my Patriarch—or . . . mind my soldiers . . . by them you stand, by them you may fall. How much there is of truth in all this, which I have, I think, on good authority,—time may show. In the mean time, there is a good deal of coldness between our foreign office and the Austrian ambassador. Two days ago the latter was called upon by M. Drouyn de l'Huis, who remonstrated in the name of Bonaparte on the confiscation of the property of the Lombardese refugees. Strange scene—Bonaparte, the greatest of past, present and future scoundrels, lecturing on *honesty* to the Emperor of Austria!

The congress of crowned heads spoken of some time ago, is again a topic of conversation in political circles. According to the *Gazette of Augsburg*, the meeting is to take place at Berlin. At first there are to be private conferences between the Emperors of Russia and Austria and the King of Prussia. In the course of April the princes of the German confederacy, the Kings of Holland and Belgium, and several sovereigns of Italy will arrive.

I spoke to you in my last of the suicide of the young Count Camerata, connected with the Bonaparte family. Two days after his death, his mistress, Md'lle Martha, actress of the Vaudeville, committed suicide also. She was at Havre when the count died; she came back to Paris the day after, and was immediately called upon, first by her notary, and afterwards by an agent from the police. It appears that she had received as a present from Count Camerata some family jewels, especially a ring having once belonged to the Emperor. The family wanted to get back their things, and she declined giving them up. She was then threatened with Cayenne deportation, and left to her own reflections. It was after the visit of the police agent that she committed suicide by suffocating herself with charcoal.

Her funeral ceremonies gave place to a characteristic incident. The priests, as you know, refuse to bury with the ecclesiastical rites, both *suicides* and actors, and when the priest of Miss Martha's parish was asked to perform the services, he very indignantly declined, and had no words severe enough on the double guilt of the life and death of the suicide. The actor who was begging the priest's services then expressed his lively regret. "We meant to give our poor colleague," he said, "some funeral honors, and to spend upon it a thousand francs at least . . ." Upon which the priest softening down a little, exclaimed, "Poor creature! how could she! sure she was not in her senses, was she?" "I have no doubt she was not," answered the actor. "Well," said the priest benignantly, "in such a case you know the Church is merciful. . . I think I will take it upon me to bury her . . ."

Here is another scandalous story. Marshal St. Arnaud, the Minister of War, the butcher-in-chief of Bonaparte on the second of Dec., '51, awoke a few nights ago with a dreadful colic. "I am a poisoned man! I am poisoned!" he exclaimed in the most dreadful tone, and he declared that he must absolutely get away from Paris without losing one moment. In that very night he left Paris, and a couple of days after, the government papers announced that the "illustrious Marshal" had been compelled on account of his health to relinquish for a while his arduous duties. As to himself he is said to have declared that he had come near being poisoned, and that by the hands of some of the

Tract Society. I trust that the prayers of that pious cook will be answered, in seeing salvation come to those for whom he so long and so earnestly prayed."

WITHDRAWAL.—We are glad to learn that the Congregational churches in Spencer and Candor, N. Y., have withdrawn from their anomalous connection with Presbyterianism, one of the results, probably, of the Albany Convention, to be followed, we hope, in good time, by at least one hundred Congregational churches in this State, who are still involved in the same entanglement; they have successfully resisted all the efforts made to induce them to depart from the principles of church order which they learned from their fathers.

REMOVAL.—The Congregation worshiping in the Reformed Dutch church, Franklin-street, (Rev. Dr. Hardenbergh, pastor,) held their last service in that place on Sunday, the 3d April. The Hall of the Metropolitan Academy, situated on the Sixth avenue, near Eighth-street, has been hired for their use until the opening of their new church on Twenty-third-street.

BINGHAMTON.—The Rev. Chester Fitch, late of New Marlboro', Mass., was installed on the 30th inst. pastor of the 1st Congregational church of Binghamton by an ecclesiastical council.

Invocation and reading of the scriptures, by Rev. George R. Entler, of West Newark; introductory prayer, by Rev. H. W. Gilbert, of Windsor; sermon by Rev. William Bement of Elmira; installing prayer, by Rev. M. C. Gaylord, of Candor; charge to the pastor, by Rev. C. Kidder, of Oswego; right hand of fellowship, by Rev. S. C. Wilcox, of Oswego; charge to the people, by Rev. Heman Humphreys, D.D., of Pittsfield, Mass.; concluding prayer, by Rev. Milton Waldo, of Spencer; benediction by the pastor. D. PLATT, Moderator.

GEO. R. ENTLER, Scribe.

ST. LOUIS.—We take pleasure in saying that the Union Presbyterian church of St. Louis, under the pastoral charge of Rev. Wm. Homes, who for the last three years have been worshiping in Wyman's Hall, are now erecting a large and elegant church edifice on the corner of Locust and Eleventh-streets, which is to be finished by the first of September.

FAILURE OF CHURCH POWER.—The alleged advantage of the large church organizations is, that they are supposed to be more efficient, having their movements directed authoritatively by a recognized central power which all are canonically bound to obey. It would seem that the advantages anticipated are not fully realized even in a body of churches so generally supposed to be loyal to authority as the *O. S. Presbyterians*. A writer in the *Southern Presbyterian* complains of the utter disregard in which the resolutions of the General Assembly are held by many pastors and churches. For instance—

"The General Assembly has recommended, and urged again and again, that the monthly concert for prayer be observed, and collections taken up in all our churches for the cause of Missions. Now you will find that generally this law operates in cities and villages, but not in the country. Our country pastors, almost to a man, plead exemption from it. And why? Because it is inconvenient to assemble in the country at night for holding prayer meetings! Thus the imaginary inconvenience of country night-meetings serves as a reason why some fifteen hundred Presbyterian congregations have no monthly concert, and why on the minutes of the Assembly that they give nothing from year to year for this noble cause!"

One might be inclined to think it almost as well not to have any General Assembly as to pay it so little reverence.

WILLIAMSBURGH.—The Committee of the Sabbath Observance Convention, Messrs. W. L. Hawkins, John Hamilton and H. M'Kinstry, have addressed a circular to the clergy of Williamsburgh, urging a re-organization of the body, by a delegation of four from each church, who shall attend monthly meetings of the Convention on the last Thursday evening of every month. The next meeting will be March 31st, this evening, at the lecture room of Rev. Mr. Wells's church, corner of Fifth and South Third-streets, at half past seven o'clock.

"We want those, and only those, whose active sympathies, indicated at least in some degree by their presence, are with us—not willing to consume the small portion of time, too limited to admit of improvident use, which is allotted to the discharge of the duties they assume, and the various contributions and arrangements for their performance, in fruitless and protracted discussion—but those who, impressed with the importance of the effort, feel the necessity of acting—OF DOING SOMETHING —DOING AT ONCE—DOING IT THE MOST DOING with all their might, regardless of personal consequences—who are both ready and willing to engage in the work with their best powers, prepared to encounter difficulties and to overleap obstacles in the attempt to carry out the design of the Institution."

PERSECUTION IN AMERICA.—A correspondent, "G. M. H.," of the *Presbyterian of the West* relates the case of an Irish youth of 16, at Franklin, Warren Co., Ohio, who became interested in the subject of personal religion by attending on the preaching of the Presbyterian minister, and was subsequently baptized and received into the church after much deliberation. No sooner did this take place, than his parents and other Roman Catholics swore revenge against him, and, after several unavailing attempts, got him into their hands on a Sabbath evening.

"Seeking opportunity to get their hands on him, they finally succeeded on last Sabbath evening. The boy went to a friend's house to get some clothes which he needed. His father, brother and some others of the *holy* brotherhood were there in good order for their work, being drunken. They commenced on him, knocking him down, kicking and beating him cruelly, until a citizen interfered, and with a club drove them away. The boy then made his escape. Some of the citizens of Franklin were determined to make them bear the penalty of the law. They still swear vengeance. Now all this is done because he united with a Protestant church! Is not Romanism now what it always has been? How long will many Protestants close their eyes to the loquisitorial spirit of Roman Catholics? It is getting more bold and impudent every year in our country."

INJUDICIOUS.—We hear it said that the American Bible Society has made choice of the Rev. Samuel Irenæus Prime to represent it at the approaching English Christian festivities. If this be true, we deeply regret it. For this gentleman, as the author of many devout and excellent essays in the religious press, and as an amiable and exemplary person in private life, we have great respect. But for him as the author—in his capacity as junior editor of the *N. Y. Observer*—of the unchristian, undignified and abusive articles in reference to Mrs. Stowe, Rev. H. W. Beecher, and the whole Northern sentiment concerning Uncle Tom's Cabin and its bearing upon slavery, which have disgraced the columns of that journal during the past year, we have a feeling of mingled sorrow and disgust, which leads us, in common with a very large number of New England Christians, to desire that he should be no representative of ours, at home or beyond sea. As friends of the Bible Society, deeply interested in its continuing to hold a large place in the affections and charities of the American churches of the North, we regret that some brother in general sympathy with the whole Church, could not have been sent to represent us before our English brethren. We do not ask that any prominent anti-slavery clergyman should be selected, but simply that some brother might go to speak for us there who has not so extensively and perseveringly wounded the consciences of New England, and virtually put his shoulder to the wheel of the halting Juggernaut of American Slavery.

If the English churches are aware of the facts in this case, it will not be difficult to predict that Mr. Prime's reception there will not be exactly the same as that of Mrs. Stowe. It ought not to be.—*Congregationalist.*

PALMER.—Rev. William W. Belden, who has supplied the pulpit of the Congregational church in Palmer, for some time, has accepted a call to the pastorate of that church. The society will build him a parsonage, this spring.

GREAT BARRINGTON.—The Episcopal society in Great Barrington have voted to sell their old church and the ground on which it stands, and have purchased a beautiful lot on the Corner of Church and Bridge streets in that village, with a view of building a new and larger church thereon.

METHODIST MISSIONS.—At the last meeting of the missionary committee, it was determined to establish a new mission in India, and also one in Bulgaria, to the south of the Danube.

FLORIDA.—By the Journal of the Convention of the Protestant Episcopal church in Florida, we learn that there are in the diocese ten churches, and besides the bishop, the Right Rev. Francis H. Rutledge, D.D., seven clergymen and one candidate for holy orders.

THE CHURCH NAVIGATING.—The Free Church yacht Broadalbane, Captain MacEwen, arrived in Rothesay Bay a few days ago from the summer cruise through the north and west Highlands. Her range was as far north as Cape Wrath, and westward to the lonely St. Kilda. Instead of being laid up, as usual, during the winter months, there is a probability, we learn, of the Broadalbane being chartered by a gentleman to take a cruise in the Mediterranean till next summer.—*Greenock Adv.*

SHREWSBURY.—Rev. Thaddeus Wilson was installed, Feb. 17, pastor of the First Presbyterian church of Shrewsbury, N. J.

REFORMATION IN IRELAND.—The *Dublin Evening Herald* says that during the last year, no fewer than 40 000 Romanists in Ireland have joined the Protestant Church.

THE MADIAI.—The Paris *Presse* says of Lord John Russell's dispatch to Sir Henry Bulwer, relative to the affair of the Madiai:—"Official policy has rarely put forth such generous words, and we believe that this dispatch will remain a monument of honor to the English people and the nineteenth century. A nation which makes such use of the ascendency it has acquired in the world well deserves to be called a great nation."

AN EXCHANGE.—The Methodists of Hudson, N.Y., having increased in numbers, and the Quakers there having decreased, the two bodies have made an exchange of churches, the former paying the latter $1,050 difference.

A WARNING.—The clergy of Trenton took occasion last Sabbath, to call the attention of their congregations to the excitement existing in consequence of Spiritualism, Psychology, &c.—all of there having decreased, the two bodies have made which they regarded as erroneous doctrines and dangerous in their tendencies.

RECOVERED.—Rev. Dr. Cooley of East Granville who has been in ill health, has so far recovered as to be able to resume his parochial duties.

EAST HAMPTON.—Rev. A M. Colton was installed as pastor of the First Congregational church in Easthampton, on Wednesday. The sermon was preached by Rev. Dr. Woodbridge of Hadley.

Rev. J. J. Woolsey, formerly one of the most acceptable and useful of the American and Foreign Bible Society's agents, has accepted the appointment of General Agent and Financial Secretary.

FROM OUR ENGLISH CORRESPONDENT.

JUBILEE OF THE BRITISH FOREIGN BIBLE SOCIETY.

There was a noble gathering of the friends of the Bible Society on the 5th. Nearly 5000 persons were crowded together in Exeter Hall. A full Report of the proceedings has not yet been published. The Earl of Shaftesbury presided, and was supported by the Earl of Argyll, president of the Scotch Bible Society, by the Earl of Carlisle, the Bishop of Winchester, and a large number of Christian ministers. The Chairman characterized the meeting as an event new in the history of the world; he noticed the small beginning and the immense expansion of the Society, and the greatness of the results attained. The Society was the parent of 8000 others. It had caused the translation of the Bible into 148 different languages, of which 25 were oral and had to be reduced to writing and rules before a translation could be made. The Society and its offshoots had circulated forty-three million copies of the Scriptures, and had, as it was calculated, brought the records of inspired truth within the reach of six hundred millions of persons, and it had expended four millions sterling in its world-wide operations. The noble lord urged the responsibility which yet rested on those who loved and revered the Scriptures, and pointed out the great amount of work which yet remained to be done.

An excellent and comprehensive address from the Committee was read. The Bishop of Winchester presented some of the interesting facts in the early history of the Society, and showed how from the original design of a small association to circulate the Scriptures in the principality of Wales alone, the work though commenced in troublous times had spread its operations unto all nations.

The Rev. A. James, the venerable Congregational minister of Birmingham, spoke of the occasion as one fitting for the commemoration of the Divine goodness.

The Duke of Argyll expressed the deep interest he felt on the occasion, and reverted to the fact that at the first the Society had been spoken of as "an unprincipled coalition," because it combined in one work Christians of different communions.

Dr. Duff, the accomplished missionary of the Free Church of Scotland, spoke with much eloquence, and according to his wont, pleaded for liberal contributions. He wished a Bible to be placed in the hands of every man, woman and child leaving this country in the ensuing year. The Earl of Carlisle followed, and delivered an address which is described as very powerful.

The Jubilee Fund was then declared to be open, and in about ten minutes the Secretary announced that nearly £10,000 had been collected.

It does not appear that any of the officers of the Society, or either of the speakers, had seen a thoroughly Romish, and, as it is believed, wholly unwarrantable article upon the Society made by the Lutheran Professor Leo of Halle,—a notice of which accompanies this brief sketch.

RELIGIOUS PERSECUTION IN THE "FREE" TOWN OF HAMBURG.

Johannes Rongé has published an account of the new persecution commenced against the new Catholic communities established by him. The senate of the Protestant and free town of Hamburg has submitted to Austro-Jesuit intrigues and intimidation, and has suppressed the German Catholic community and exiled its minister. Says Rongé:—

"This community I founded in the month of November, 1846, has not only since that time acted on its religious conviction, but even received a lawful existence, in the year 1848, from the senate itself. The number of members of the congregation is three thousand souls, while the chapel is crowded every Sunday by the most educated classes, who ever listen with profound attention to the addresses of the minister. The schools and children-gardens, or infant-schools, attached to the community, were in a very flourishing condition. Besides this, three ladies' unions were formed by the congregation, whose object is benevolence, and they have worked well from the moment of their existence.

"One of these unions, in particular, supports the free religious communities by monetary contributions; the second attends more directly to the wants of the poor, without making any distinction as to difference of creed, and is combined with the almoners of the town; the third has taken the branch of education, and has founded children-gardens, and a high school for young ladies, which is supported and directed by this union."

Rongé makes a very grave charge against the *Inner Mission*, with whose character and professed objects the readers of *The Independent* were made acquainted by the Pedestrian Correspondent two years since. It is charged that—

"these schools and free institutions which, in particular, have provoked the fanaticism of 'The Interior Mission'—a Jesuitic society, founded 1848, in the Lutheran church, which is secretly led by the Catholic Jesuits. Several of the members of the senate belong to this society. Its aim is to destroy the Free Religious Community and its schools by means commonly employed by Jesuitism, they resorted to measures of violence—relying for support on the diplomacy of Popery and Imperial Austria."

This would be perfectly incredible but for some German developments which have been observed. Many German Protestants, influenced by Romanticism, or dreading republicanism and the spread of infidelity, have avowed their preference for Rome rather than "strenuous liberty."

The decree to dissolve the Free Catholic communities has not yet been put in force.

NEWARK, N. J.—None of the churches of this city have been blessed with extensive revivals this winter, although several have enjoyed the refreshings of the small rain that wakes to life hidden germs of truth, and causes to flourish the plants of righteousness. Among these have been several of the Methodist churches, the Sixth Presbyterian, under the care of Rev. Mr. Aikman, and the only Congregational church of the city, favored with the acceptable watchcare and services of Rev. Charles Beecher, who is just now absent for a few months accompanying his sister, Mrs. Harriet Beecher Stowe, on a tour to Scotland. In the midst of these 40,000 inhabitants, there are now nearly forty religious societies; and yet "church extension" is the order of the day, each denomination, in a perfectly pleasant and harmonious manner, provoking one another to love and to good works.

I have just received a copy of the minutes of the late annual meetings of the New Jersey Baptist State Convention, and Education Society. The past appears to have been a year of prosperity in that denomination in this state. Under the auspices of the Convention 22 feeble churches have been assisted, 2160 sermons preached, 50,000 pages of tracts distributed, and 104 persons baptized. To the 103 churches of this faith there have been added by baptism the past year 548. The total membership of the churches is 13,362. Their total contributions to various objects of benevolence are put down at $13,086 21, about one dollar per member. It probably exceeds this, however, as full reports from the churches were not received.

The receipts of the Education Society were $1106 43. Fourteen young men were aided in their studies preparatory to the Christian ministry. The influence of this branch of Zion is evidently widening, and who will not rejoice in the spread of the saving influences of the Gospel, through whatever channel they reach the hearts of the children of men?

QUINTUS.

NEWARK, March 28, 1853.

FOREIGN.

Arrival of the Niagara.—The Cunard steamer arrived at Halifax on Wednesday, and at Boston on Friday, with news from England to the 19th: Cotton had advanced ¼d. Breadstuffs firm. The steamer Sydney had arrived with gold to the value of £800,000, and three millions sterling were expected in the ensuing three weeks. The Australian returned to Plymouth, totally unseaworthy. The Madiai were released and required to leave Tuscany. Lord John Russell stated in parliament that

"The Sardinian government had requested the British government to interfere with the Austrian government on behalf of these persons; and in consequence of this request, Lord Clarendon had written a strong letter to our minister at Vienna on the subject, but in the meantime he understood that the Austrian government had stated their intention to remove the sequestration from the parties, who, upon inquiry, were found innocent. The noble lord further stated, upon a subject in which he said the house took great interest, that government had this day received a telegraphic message, stating that the Grand Duke of Tuscany had released the Madiai from prison, and that they had been allowed to leave the country.

The *Herald*, of the 19th, says: "We have much satisfaction in announcing, on the authority of our electric telegraph dispatch from France, that M and Madame Madiai were permitted to leave Leghorn, on Wednesday last, for Marseilles."

Egypt.—We have accounts from Alexandria to the 5th March. The number of travelers that have visited Egypt this year has been comparatively small. They have mostly returned from the Cataracts, and are now on their way to Syria by the Desert.

Germany.—Professor Gervinus will leave Heidelberg on the expiration of his imprisonment, and reside at Bonn.

An American lady has been arrested at Heidelberg, who came direct from the United States, for having a number of pamphlets, declared by the police to be of a revolutionary character. Another lady (a German) who had emigrated to America as Miss Hitzfield, and returned on a visit to her friends, had been taken into custody on the allegation of having expressed sympathy for the assassin who attempted the Emperor's life, and she still remains in prison.

Der Lloyd states that the value of the sequestrated property of the Italian refugees is £50,000,000 sterling.

Switzerland.—The old Switzer spirit seems aroused against Austria. From Berne it is reported that Austria, without occupying Ticino, will maintain the blockade indefinitely, but no answer has yet been given to the note of the Federal Council. Private accounts tell of the satisfaction of the sufferings of the Ticinese,—women and children perishing by the way.

Prussia.—Science has just lost one of her most unwearied votaries in Prussia, by the death of Leopold von Buch, the celebrated geologist. He died here on Friday, the 4th instant, in the seventy-ninth year of his age. The great Nestor of science, Alexander von Humboldt, on the contrary, seems to defy old time; and by the energetic activity with which he embraces every opportunity of advancing public or private good, seems to be determined to pluck beforehand the laurels of the dart of death. There are already more than twenty sheets printed of his new work on volcanoes; the fourth volume of "Cosmos," however, will not appear till late in the summer.

Arrival of the Arctic.—The Collins steamer arrived on Tuesday, with news to March 23d. Commercial advices favorable for breadstuffs, and fair for cotton. Funds depressed, both in Paris and London, by the apprehension of difficulty between Russia and Turkey, but rising again with the news of a probable settlement. Consols fell to 99, but closed at 99¼. Recent imports of precious metals exceeded a million sterling—chiefly gold.

The exports to the Continent, Australia, &c., are estimated at £485,000, of which about £215,000 is in silver, which does not appear in the Bank of England statement. The demand for coin for Australia was falling off. Large adulterations of Australian gold had been discovered.

Lady Franklin's steamer Isabel would sail during the week for Behring's Strait. Mr. Kennedy takes command of the steamship; but, owing to private circumstances, he will not be accompanied by the gallant French officer, M. Bellott, who volunteered to the previous expedition.

Letters from Marseilles announce the arrest of the Madiai at that port from Leghorn.

Mr. Barringer has procured from the Queen of Spain the pardon and release of the eight Hungarian prisoners of the Lopez expedition.

From Australia.—The Sydney steamer arrived at Plymouth, March 16; having left Sydney Dec. 4, Port Phillip Dec. 11, Adelaide Dec. 17, Cape of Good Hope Feb. 6, and St. Vincent, March 2. Her cargo of gold was worth about £800,000. The amount of gold brought by escort to Melbourne alone during the last 11 months of 1852 was 2,081,676 oz., worth £8,000,000; and the total production in Australia for the year was about £16,000,000.

The Rev. Mr. Clarke, an Australian geologist, who affirmed the existence of gold in that country before the discovery, is making a survey of Australia, and writes:—"The more I see of the great backbone of this continent, the more I am impressed with the high probability of the extension of the gold fields far beyond the Lutheran Professor Leo of Halle,—a notice of which accompanies this brief sketch.

State Debt of Virginia.—On Thursday, in the Virginia House of Delegates, Mr. Goode, Chairman of the Committee of Finance, presented a report, exhibiting the present condition of the finances of the state. It estimates the present indebtedness of the state at above $30,000,000. The amount of increase, by recent appropriations, amounts to about $10,000,000.

Lucky Convict.—A man, named Robert Sutton, aged 60 years, was, not long since, tried at Albany N. Y., on the charge of having picked the pocket of Judge Harris, of that city, and being convicted, was sent to the State Prison for five years. Within a few days past the agent of the prison received a letter directed to Sutton, which conveyed intelligence of the most joyous nature to him, had he his liberty, but of no import to him in his present restrained position. By the death of a relative in England—a brother, we believe —he is heir to property valued at over ninety thousand dollars!

Massachusetts.—The delegates just chosen to the Constitutional Convention of the Old Bay State are politically classified as follows:—Whigs, 149. Free Democrats, 90. Democrats, 135. Coalition, 34. No choice, 18

The Cabinet.—Marcy and Guthrie are well advanced in years, having been born near the close of the last century; Cushing is fifty-two; Davis must be near fifty; McClelland is forty-five; Dobbin and Campbell are about forty. Sectionally, the slave states are represented by three, and the free states by four members, the President also being from the North.

Chinese Industry.—There is a building in San Francisco, of 100 feet front, 80 feet deep, and four stories high, all of solid granite, which was put up in Canton, block by block, by Chinese workmen; and the blocks being all numbered, the building was taken down, conveyed to California, and re-erected in San Francisco by the same hands.

Lumber at Green Bay.—The Green Bay *Advocate* says it has been informed that there will be 14,000,000 or 15,000,000 feet more lumber shipped from that place during the coming season than during the previous one. It adds: "We have had a better winter for getting out logs, and our lumbermen have improved it to the extent of their means and force."

NEW YORK CATTLE MARKET.—APRIL 1.

[At the Washington Drove Yard, corner of 4th Avenue and Thirty-fourth-street, and at the Hudson River Bull's Head, foot of Robinson-street, for Beeves. For Cows, Calves, Sheep and Lambs, at Browning's, Sixth-street, near 3d Avenue; and at Chamberlain's, foot of Robinson-street.]

AT WASHINGTON DROVE YARD—Offered, 1700 beeves (1200 southern and western, the remainder from this state). The market is quite active, and prices very firm. Sales at from 7¼ to 10 cts. per lb. as in quality. About 100 head were left over unsold.

AT BROWNING'S—Sheep are getting very scarce, while prices continue to advance; only 600 were offered last week, and all sold at from $4 06@$6 00@7 75. Cows and calves, 100 offered, and all but 25 sold at from $20 00@$30 00@$47 50, which prices are much lower than those of last week.

AT CHAMBERLAIN'S—Offered, 350 cattle; all sold at prices ranging at from 7½@10 cts. per lb. Sheep, 1200 offered and all sold at prices ranging from $2 25 to $40@$50 Sheep, 1500 offered; sales at from $3 50@$4 10@$5 50 to $7 00. Market firm.

MARRIED.

In Newport, R. I., 31st ult., by Rev. Thomas Vernon, Mr. GEORGE TALBOT OLIPHANT, of Va., to Miss ANNA MARIA, daughter of William Vernon, Esq., of that place.

At the Cherokee Female Seminary, 16th ult., by Rev. S. A. Worcester, of Park Hill, D. B. HITCHCOCK, M.D., son of Mr. Jesse Hitchcock, of Derby, Conn., to Miss MARY E. WORCESTER, Associate Principal of the Seminary, and daughter of the officiating clergyman.

DIED.

In Rutland, Vt., March 9, Hon. CHARLES K. WILLIAMS, aged 72 years, for many years Chief Justice and afterwards Governor of Vermont. He was a son of Samuel Williams, LL.D., formerly a Professor in Harvard College, and afterwards the Historian of Vermont. He was appointed a Judge of the Supreme Court in 1822, and again in 1839; Chief Justice in 1833, and re-elected every year until 1841, when he declined further service. In 1850 and 1851, he was Governor of the State by the choice of the people—his known uncompromising hostility to slavery securing to him a greater popularity than was to be enjoyed by any other citizen. He was the author of the Act for the Security of Personal Freedom, by which every person taken as a fugitive from labor has a jury trial before a state court.

In Spencer, Tioga county, N. Y., March 18, Dea. DANIEL HUGG, aged 83 years. He was born at Canaan, Conn., removed to New Marlborough, Mass., in 1796, and about the year 1810 he was hopefully born again, and publicly professed Christ by uniting with the Congregational church, under the pastoral care of Rev. Jacob Catlin. In 1815 he removed, with his wife and seven children, to Spencer, N. Y., when central New York was a wilderness, only slightly broken here and there by clearings of the few dozens of hitherto their condition in life by escaping from hostile competition, and obtaining and retaining for themselves the full results of their own labor, that an opportunity is presented at this point, such as can be believe exists nowhere else. Several philanthropic gentlemen having secured for the purpose between seven and eight hundred acres of land at the center of Long Island, the "garden of New York," invited the undersigned and others to commence a settlement upon it. We have been during the past year residents here, and already experience great benefits from our location, and the principles which have governed the settlement. We foresee far greater benefits with the increase of numbers. The object of the settlement is to furnish an opportunity to exchange labor equitably (bringing up the labor of women to the same prices as that of men, etc.) according to the plan expounded in "The Science of Society," by Stephen Pearl Andrews, and "Equitable Commerce" and "Practical Details in Equitable Commerce," by Josiah Warren (Fowlers & Wells, New York, Publishers); but no pledges are required, and no understanding, implied or expressed, is had with the settlers, that they are to live upon these principles or in any given way. They will be expected to do so just so far and no farther than they find their interest and their judgment impelling them to it. No conditions whatever are imposed except that the candidate for settlement shall receive an invitation to become a citizen after forming the acquaintance of parties on the ground, by residing with us in any way in fact, by which they can be satisfied that he is a fitting person for such an enterprise.

The spring is just now opening. It is the best time of the year, for those who intend building, to make their arrangements. A broad and ample domain is secured, to be entered upon and possessed by laboring men and women who desire the blessings of independence, and numerous social advantages nowhere else to be had. This domain is offered to them as individuals upon which a home is to be built such as are ever offered; that is, without a dollar of profit or enhanced price above their prime cost as wild lands. Hence a lot the size of an ordinary city lot, such as is sold in villages not much larger than Modern Times is already, for from $50 to $300, is offered and all sold at prices ranging from $

Editors' Cable.

BEATRICE; OR THE UNKNOWN RELATIVES. By Catherine Sinclair, author of "Modern Accomplishments," &c. &c. New York: Dewitt & Davenport.

In some respects this book is admirable. It is a fair retort on the multitudinous novels which, within a few years past, have proceeded from Roman Catholics and Anglo Catholics. Writers of both schools, and of all degrees, from Rev. Mr. Gressley down to Mr. J. V. Huntington, have wearied the public with story-books in which Calvinism, Protestantism and Evangelicalism have been painted black as night, while the religion of meritorious works and purgatorial torments, of asceticism and ceremonialism, of millinery and doll-dressing, of dead men's bones and mediæval trumpery, of pious frauds and priestly dominion, has been represented, all rose-color, the prettiest, purest, most romantic, most attractive and delightful thing that can be imagined for young ladies and young gentlemen, escaping from Protestant narrowness and crabbedness to begin life with. Miss Sinclair has shown them quite impressively, that there are "blows to take as well as blows to give" in such a method of conducing a religious controversy. She has produced a book which will have a million of readers, and which will leave on the mind of every reader a deep impression of the author's own ideas and feelings, in regard to both forms of that corrupted and half-paganized Christianity, which is so often and so plausibly commended to frivolous or superstitious minds under the honored name of Catholicity. She has thoroughly studied both Romanism and Oxfordism (whether in the way of independent investigation, or at second hand, is of little consequence), and she has exhibited their weak points, their misleading and hardening tendencies, and their natural operation on priest and people, with extraordinary skill and power.

Yet we cannot commend this book without some limitation. We must be allowed to object that, with all its ability, it is written too much in the Scotch and English "no-popery" vein. It aims, partly at least, to make the reader feel that there is no possible safety for civil and religious liberty, unless all Roman Catholics—or at least all Roman Catholic priests—are treated as public enemies, and, in violation of the principles of religious freedom, are expelled from the country. There is a party in Great Britain who would have had the "Popish Aggression" (as they called it) resisted by heavy legal penalties on Cardinal Wiseman and all the subordinates of his hierarchy, and whose zeal obtained the enactment of that preposterous and abortive piece of legislation, "the Ecclesiastical Titles' bill;" and our first objection to Miss Sinclair's work is that it is conceived and executed too much in the spirit of that party. Not a little of our anti-popery literature in this country is infected with the same spirit, partly received by tradition from our fathers, and partly communicated from the other side of the ocean where the state-church theory of government affects to some extent the feelings and reasonings even of multitudes who think they have nothing to do with state churches. So far as the work before us tends to exasperate or propagate that sort of feeling, we think its usefulness will be impaired. The feeling which prompted the penal legislation of former ages against Jesuits and Papists—a feeling of mingled abhorrence, fear and hate—is not the feeling in which the true Church will ultimately conquer and abolish the great apostasy. Let us abhor, fear, hate the Roman Catholic errors of faith and practice as they deserve; but let us treat our Roman Catholic neighbors (clergy and laity) with all neighborly kindness, and in we can win their confidence and make them know that we are friends, we may do them good

Writing with such an aim, the author could hardly avoid the most easily besetting fault of those who employ fiction as an instrument of religious controversy. Her Roman Catholic priests are, one and all, so purely detestable; and the effect of that reduction on its votaries is, in her representation of it, so debasing, that the young person whose ideas are derived exclusively from this book and others of the same sort, would be the more likely to be deluded by the re-action in his mind if he should happen to become acquainted with Roman Catholics of a different description. We apprehend that many instances of perversion may have begun in the surprise of finding Roman Catholics in real life so very different from the traditionary Protestant idea of what every Roman Catholic must be. Writers of such books—and readers too—should always remember the important distinction between a system of religious belief and practice, and the individual human minds on whom that system acts. Many Roman Catholics are not as bad as the system in which they have been educated or into which they have been misled. It should be remembered that Roman Catholics, and even priests, are not merely "Papists," but are also human beings in whom human instincts and human affections and sympathies are not wholly extinguished. And beside this, it is worth remembering that even the Roman Catholic religion with all its horrible corruptions, has a substratum of original Christianity under all those corruptions: that as the difference between the two systems are not the whole of Protestantism on the one hand, so they are not the whole of the Roman Catholic religion on the other; and that on the minds of some Romanists those elements of their religion which it has in common with the Gospel may counteract and modify very materially the legitimate influence of its distinctive corruptions. A Roman priest or bishop—nay, the Pope himself—may be better than Romanism in the abstract. Even a Jesuit may sometimes be not quite so bad as the Jesuit discipline might have been expected to make him. Let our young people be diligently trained into the belief that every Roman Catholic priest is an absolute villain, and that all the laity of that communion are wretched dupes, in whom reason and the instinctive moral sense and all the elements of manliness are obliterated or suppressed,—and then if any of them happen to become acquainted with Roman Catholics in real life whose characters are very unlike that ideal, it will not be very strange if a violent re-action against their early prejudices is the consequence.

We have yet another word. The great moral of the story seems to be that all intercourse with Roman Catholics is to be avoided as one would avoid the plague, and that there is no safety but in maintaining between us and them a rigid and perpetual quarantine. It is continually impressed upon the reader that every priest in that communion has an art, a skill, a power of fascination and deception completely irresistible; so that to enter into any communication with one of them is a mere tempting of Providence. Every Romanist is represented as constantly on the alert to entice unwary souls and bring them into communication with some priest, in which case nothing but some extraordinary interposition of Providence can rescue them. The reading of a Roman Catholic book is represented as operating on the mind almost as certainly and fatally as a dose of poison operates on the body. We confess that, in our way of viewing things, such representations are not very honorable to Protestantism. And we comfort ourselves with the belief that to almost any Protestant, tolerably well educated and of healthy mental habits, the books which Roman Catholics publish for popular use would seem for the most part very silly and very unattractive. As for the priests generally, we have only a moderate opinion of their accomplishments, or of their power to fascinate and overcome a man of sound common sense, who reads the Bible for himself. Those few who have had any success in making proselytes, owe that success in no small measure to the idiosyncrasies by which some persons are predisposed and as it were predestined to be Romanists, and to the preparatory training which the proselytes (without a single exception that we know) have received under Anglo-Catholic influence. For our own part we believe that in a free and extended intercourse between Romanists and Protestants on terms of equality and mutual courtesy, the great gain would be not to

THE MINISTRY OF TAUNTON, with Incidental Notices of Other Professions. By Samuel Hopkins Emery, Pastor of one of its Churches. With an Introductory Notice, by Hon. Francis Baylies. In Two Volumes. Boston: John P. Jewett & Co.

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THE FINLAND FAMILY; or Fancies taken for Facts. A Tale of the Past for the Present. By Mrs. Susan Peyton Cornwall. New York: M. W. Dodd.

Mrs. Cornwall undertakes in this book to illustrate the folly of certain vulgar superstitions which still linger in some places among people who ought to know better. Children are so easily imposed upon with heathenish terrors about "signs" and omens, and impressions of that sort if made in early childhood are so difficult to be removed in later years, that a book like this, designed to associate the idea of folly with all such notions, may be of great value in many families. The author has done well what she attempted to do.

REMARKS ON THE INTERNAL EVIDENCE FOR THE TRUTH OF REVEALED RELIGION. By Thomas Erskine, Esq., Advocate. Andover: W. F. Draper & Brother.

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DISCOURSES ON THE EXISTENCE AND ATTRIBUTES OF GOD. By Stephen Charnock, B.A. Fellow of New College, Oxford. With his Life and Character, by William Symington, D.D. In two volumes. New York: Carter & Brothers.

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THE COMPLETE WORKS OF S. T. COLERIDGE. Vol. 3. The Biographia Literaria, or Biographical Sketches of my Literary Life and Opinions. By Samuel Taylor Coleridge. Prepared for publication in part by the late Henry Nelson Coleridge, and completed and published by his widow. New York: Harper & Brothers.

In our last notice of this full and valuable edition of Coleridge's works, we remarked that we believed the Aids to Reflection, with President Marsh's admirable Preliminary Essay, was the first of Coleridge's works ever reprinted in this country. But on turning to our own old copy of the Biographia Literaria, we find that *that* volume was reprinted in New York by Kirk & Mercein, in the year 1817. Well do we remember when we first encountered this volume in a circulating library, and were so much absorbed in it that we succeeded in purchasing it as it was not a book likely to be in very popular demand. The Aids to Reflection was not published till the year 1829. The Friend followed, by the same editor, Dr. Marsh, in 1831.

This new edition of the Biographia Literaria was issued in England in 1847, by Sara Coleridge, and dedicated to Wordsworth. It contains much additional valuable matter, and a very important and interesting biographical supplement by H. N. Coleridge. We shall have a word to say, if we can get time, in regard both to the introduction and supplement of this volume, and meanwhile commend the work to every reader as one of the weightiest, most interesting, and most profound from Coleridge's pen. C.

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This is a pointed, pungent, faithful and instructive book. We wish that all might read it, and lay it to heart. C.

"The simple lessons which" our mother "taught" "Fell with" a blessing "on the buds of thought."

If any one can stand still long enough in this world of hurry and bustle—of railroads, locomotives and telegraphs, to "ask for the old paths," will not the question arise, Whether amid all that array of means which are designed to circulate light and knowledge for the benefit of children and youth, the result is such as to give satisfaction?

Does heart meet heart, and is divine truth brought home to the conscience, in our Sabbath-schools and through the instrumentalities of the press as forcibly as it was fifty years ago, when the pious mother gathered her children with humble faith and prayer, to receive *the Word of God*? I would give much for a small relic from "Nineveh, that great city," but more for one of the *homely bricks* that had a place in the broad, old-fashioned hearth, where we stood many years, every Sabbath after church, to recite our catechism, the commandments, and Watts's Divine Songs, verbatim.

Sacred time began then, on Saturday night, at sun-set. Everything like the week-day was put out of sight as carefully as the "leaven" from the houses of the Israelites, and the Sabbath was kept "*holy to the end.*" The hour for religious instruction was never omitted, except in case of severe sickness or death in the family.

Impressions made *then* and *there* on my heart and mind are fixed as the fibers of moss in an agate found lately on the Alps. The *eighth* commandment was indelibly impressed in my memory by my sympathy with a brother, rather older than myself, who had taken some sugar from a closet without leave. He probably received, at the time, some reproof after the Puritan mode of chastising; but when called on to repeat, "Thou shalt not steal," as we all stood before our mother, every heart beat in sympathy for the lad, who was trembling, as Bunyan describes Christian to have done in attempting to pass Mount Sinai.

Our New England firesides have already become matters of *history* to our children, and it becomes a question of serious import, Whether the influences of *home* in modern times are such as to sustain the respect for religious discipline —for the Bible, the Sabbath and all kindred associations, as was felt in New England when our resources were limited to the *Word of God*, fewer books and more direct appeals to the hearts and consciences of children at the fireside of a beloved home! A PARENT.

Lines

AFFECTIONATELY INSCRIBED TO MRS. W——.

Weep not, Mother, that the blight
Early on thy blossoms fell;
He who called them hence is 'Light,'
Nothing dark in him can dwell.
They in gardens of delight,
Bloom with grace ineffable.

Weep not, Mother, storms of care
To those gardens never come,
Neither frost of cold despair
Falleth on the perfect bloom;
Fed with the dews of grace divine,
They with perennial verdure shine.

Weep not, Mother, though thy hope,
For the coming radiant years,
Was by death's relentless stroke
Whelmed in a sea of tears;
He who guides the wave of fate,
Hath not left thee desolate.

Weep not, though within thy dwelling
Little feet thou dost not hear,
Though their clear young voices swelling,
Make not music for thine ear.
Mother, weep not—'God is Love'—
Thou shalt hear those sounds above.

—*Newark Sentinel.*

Caughey at Sea.

The epistolary correspondence of Caughey is rather of a high order. He has the happy manner of interweaving threads of piety with his narrative, so as not only to entertain the mind, but at the same time to rouse up the devotional fires of the heart. The following is a specimen of his letter-writing:

Another incident occurred one night I was sitting in the saloon reading. A number of gentlemen had commenced on my right hand playing cards. I concluded not to retire, and continued reading. The author suggested a few thoughts, and as I was in the act of noting them down in my pocket-book, one of the party turned round from his cards and said, "You are making extracts, eh?"

I answered, yes; and turned his attention to the 73d Psalm; but the 16th, 17th, 18th, and 19th verses were very significant: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God: then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation as in a moment! they are utterly consumed with terrors."

Sir, it appears the Psalmist was pained, if not bewildered, on beholding the prosperity, apparent happiness, and security of ungodly men. But when he went into the sanctuary of God, and there took a careful view of their ultimate point of observation, but never could find his mind other than in a state of confusion respecting them, till he took his position in the sanctuary of God. You know, sir, I continued, that landscape painters have to change their position often before they are satisfied as to the best and most commanding view of the country. One moment they will wander up and down, from rock to rock, and from one jutting promontory to another, till he lights upon a spot, which above all others affords a superior view. So it was with the Psalmist, when his post of observation was the "sanctuary of God," where he had a commanding view of eternity. Heaven and hell were now spread before the eye of his faith; and then he was to saw the dreadful precipice, upon the slippery heaps on which, the sinners of his day were sporting; and he exclaimed, in a way he never could before, "Surely, thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are consumed with terrors."

The conversation lasted for some time, and as soon as I had closed my remarks, his head turned the other way, and he took good care not to ask me any more questions. He neither liked the position I occupied, nor was he satisfied with his own. Who knows but even this seed, sown upon the waters of the great Atlantic, may yet spring up, and bring forth fruit unto eternal life?

Call me, O Lord, and I will come;
My soul shall not say nay,
But through the strife that troubles life
Urge on her willing way.

Naught but thy love can e'er suffice
When fails my faltering breath;
I would be thine at any price,—
Grief, sickness, pain and death.

Come all that human nature fears,
Upheld by grace divine,
I will rejoice amidst my tears,
So that the Lord be mine!

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